

MISSION BULLETIN



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COVER: Members of a Filipino parish society pose for a Fiesta photograph before the statue of their Patron. (cf. Picture Story p. 246)

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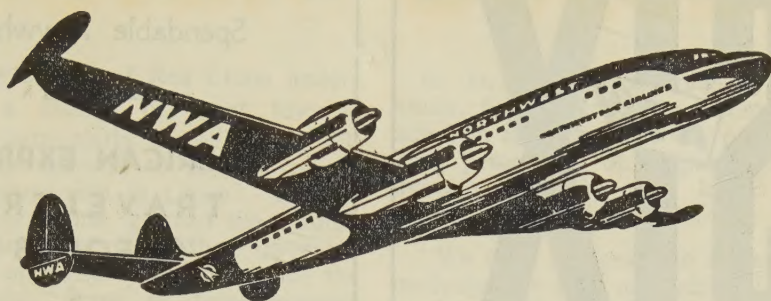
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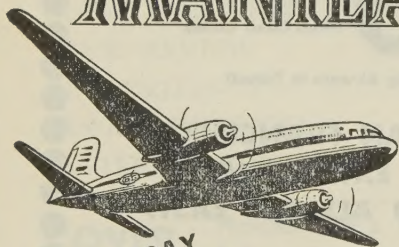
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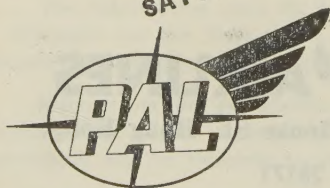
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RELIGION IN RED CHINA

HAVE the leaders of Red China undergone a change of heart towards religion, and particularly Christianity? Will the Church be allowed to co-exist peacefully with communism in China? Reports of recent concessions granted the Church on the mainland have raised these questions in the minds of many observers outside the bamboo curtain. Some of these reported concessions are:

1. Christmas midnight Mass was allowed in many villages. From Wuchow comes a report that a large number of Catholics traveled many miles to attend midnight Mass in that city.

2. A number of Chinese priests have been recently released from jail, before their prison terms expired. Among those released in the past few weeks are Fathers Tsiang and Chan of Kwangsi and Fathers Hoh and Li of Kwangtung.

3. Church property is being returned. In Kongmoon two missions were handed over to the Chinese priests, and any damage done to the property during its occupation by the Communists was duly noted and paid for.

4. Permission has been granted for the public celebration of Mass, and all who wish to attend may do so.

5. Permission has been given to the Chinese priests to travel to rural areas for the purpose of administering the sacraments.

6. At a meeting in Nanning, Catholic, Protestant and Buddhist delegates were told that they were free to teach religion as long as no attempt was made to proselytize among the various groups.

At first blush all this would seem to indicate a definite change in Red China's avowed hostility to any and all religion. But whatever the reason for these concessions and "soft line" toward religion, communist leaders are quick to disclaim any deviation from the traditional communist policy of eradicating this "opium of the people" from China.

In an article appearing in *Theoretical Study*, September 1956, a communist periodical in Red China, it was pointed out that open persecution of religion served only to increase opposition and lower prestige abroad. The article states:

"We must not resort to coarse and brutal methods, for such methods will be harmful to the solution of the question of religious superstition and are also not compatible with the Marxist principle relating to consciousness."

On the other hand the official Chinese radio has recently reported examples of the use of temples for secular purposes, which prevented their use for religious services. Study classes, political and other meetings and Party-sponsored activities were timed to coincide with the hours of prayer. And the provisions of the regulations for "labor discipline" in factories and cooperatives restrict the amount of time for religious observances.

The Chinese government has initiated a three-fold program in dealing with religion:

It has increased the atheistic education of the Chinese youth.

While openly proclaiming freedom of worship it has subtly placed obstacles in way of the faithful who wish to attend religious services.

It is transforming religious bodies in China into "mass organizations" in support of the Government's various political campaigns.

In an interview with a correspondent of the *New Statesman and Nation* (London), Ho Chen-hsiang, the head of the Bureau of Religious Affairs is quoted as saying:

"There are about three million Roman Catholics in China, about seven hundred thousand Protestants and we frankly don't know how many Buddhists and Taoists..." He went on to say: "When we teach science and general knowledge in the schools we never lose an opportunity to expose religion as superstition..."

Ho Chen-hsiang, a member of the Chinese Communist Party controls the Chinese Moslem Association, the Chinese Buddhist Association, the Triple Reform Movement for Protestants and the "Patriotic Movement for Roman Catholics."

Finally a recent editorial in the Peking Daily Worker, gives a definitive exposition of the attitude of the leaders of Red China towards religion.

The editorial entitled, "What is Religion?" begins its thesis by stating that "productivity, was extremely low in primeval society," and nature played a large part in shaping their lives. Hence any natural calamity such as a flood, earthquake, or drought was considered "mysterious, dreadful, unpredictable and irresistible "by people who had no knowledge or understanding of the cause of these phenomena. This gave rise to the concept of supernatural forces or gods who ruled the destiny of mankind.

"Following the emergence of class society," the editorial continues, "working people began to experience cruel exploitation and oppression" under "reactionary regimes such as that of Generalissimo Chiang Kai-chek." Here again, not understanding the reason for this phenomenon, the people envisioned some deity who somehow was responsible for man's wealth or poverty, happiness or suffering.

Such erroneous thinking led workers to be "submissive and patient with their lot. This was highly advantageous to the class of expropriators who did everything possible to help propagate religious belief and support religious organizations."

All this would indicate, observes the Daily Worker, that "gods have been the creation of man under definite historical conditions." Naturally, "they do not really exist."

With our increased knowledge of the laws of nature, "we can harness the Yellow River," and render it harmless. By reason of this knowledge, "very soon man will be able to leave this earth and fly into boundless space — first of all to the moon supposed to be inhabited by fairies." Soon there will be no such things as mysteries.

We are at work on a plan in China "to build a Socialist state in about 18 years," proclaims the editorial. "We depend neither on the gifts of God nor on Buddha's mercy for our happiness. Happiness will be ours only if we continue to rally around the Party and work hard in the directions pointed out by the Party and Chairman Mao Tse-tung."

Fortunately "many people in our country no longer believe in religion," but because of ignorance, a lack of widespread knowledge about social and natural science and "restricted propagation of scientific materialism=atheism," it still exists among the workers.

Clearly then, religion is "harmful" to the workers. Believers "think that life in this world is 'all unnecessary exertion' as an intermediate stage to paradise." Such a belief can only obstruct "the struggle for the building of socialism."

Furthermore "numerous counter-revolutionaries" are using the religious beliefs of the workers to undermine the government. Therefore, states the Daily Worker, "we cannot adopt a laissez-faire (hands off) attitude toward religion.

How, then, may religious belief and superstitious ideas be overcome?

"It cannot be imagined that (they) can be abolished or suppressed with an administrative order... the most important thing is to destroy the roots from which religion sprouts. This is possible only when the building of socialism is completed in our country.

"But it must not be assumed that (such ideas) will die of their own accord." As time goes on "it will be necessary to disseminate knowledge of natural and social science and propagate scientific materialism-atheism." At the same time it will be necessary to draw the religious among the workers into "active part in our productive and cultural activities.

"It is only by doing so that religion and superstition can eventually be overcome," concludes the Daily Worker.

This then is the answer to the question: "Will the Church be allowed to co-exist peacefully with communism in Red China."

Missionary Accommodation of Popular Cultures

— By Bishop James E. Walsh —

THE remote preparation of large masses of people, on a racial or national or tribal scale, through long ages, for the acceptance of the Gospel is not a mission method in any but the very largest sense, perhaps, but it has a bearing at least on the more concrete methods which are one day to follow it. In itself this vast, hidden, inscrutable, providential process lies almost wholly outside the scope of ordinary mission effort, of course; it is not a task for missionaries, whether singly or collectively, nor even for the Church as a whole. By its nature and also by virtue of its great inherent difficulty, it is the particular work and province of the Holy Ghost.

Yet in the broad sense this important preliminary operation may perhaps be viewed as a mission method in principle, since it has the effects of one. It bears a distinct relation to the whole problem of evangelization, being nothing less than a divine contribution to its eventual solution. It is the forerunner, as it were, which precedes and facilitates any and all mission effort everywhere, the true beginning of that work which the missionary hopes to complete.

Missioners, of necessity, take up their own problem of evangelization where they find it. And any previous preparation, remote or proximate, is naturally taken into account.

Pope Pius XI once explained this matter in a private audience granted by him to the superior of a missionary institute. The

interview took place on May 31, 1938. In substance and effect the Pontiff spoke as follows: The Holy Spirit is always renewing the face of the earth (Ps. 103: 31). This is one of His works. This means that He is constantly stirring up the good elements found in every human civilization, non-Christian as well as Christian; that He stimulates and fosters the good instincts and the worthy aspirations of all people everywhere; that He helps, encourages and enlightens them in a certain measure and thus gradually prepares their minds and hearts for the acceptance of the gospel or for the better practice of it, as the case may be. Concerning the mission enterprises in particular, then, it should be known that an appreciable part of the work is done in advance in this way. The missionaries should not ignore or disregard these pre-existing good elements which have been utilized by the Holy Ghost as a remote preparation. They ought to find them, recognize them, esteem them and make good use of them.

There was nothing new in this viewpoint. It was but an expression, forcible and precise, of the mind of the Church as traditionally known. For the Church has ever insisted, through official pronouncements of every sort down the ages, on the same principle in intent and substance; namely, that which acknowledges and proclaims her own maternal duty and great desire of honoring, preserving and helping to perfect the worthy native culture of every land, the particular gifts and attainments of every people, while recognizing in all such developments the providential care of God.

Perhaps she has done this, primarily, more as a measure of justice and reassurance to the people themselves than for any other reason; but however that may be, the missionary value of the attitude, in addition to its simple correctness, was always kept in view also. Various charges issued to missionaries, some of them going back to very early ages, indicate this. Since 1622 repeated instructions of the Congregation of Propaganda have emphasized the same thing. And the classic example of the official attitude in the matter — if any such be needed — is the extreme care, jealousy even, with which the Holy See safeguards the original structure of the dissident Oriental churches in the case of reunion, permitting no tampering with their time-honored liturgy, languages, customs and rites.

Only a historian could say to that extent and with what success the important principle in question has been put to work in missionary practice. Maybe no nation was ever converted simply by means of it. Maybe no nation was ever converted without some invocation of it, slight or pronounced. We do not know. But we do know that the method of appealing to whatever is good in the popular culture and character has commonly commended itself to missionary instinct, generally speaking.

Any random look at the history of the Church provides examples of this. St. Paul considered the approach worth while, if one may judge by his reference to the Unknown God at Athens (Acts 17:23), by his many appeals to the Synagogue; and even though the Synagogue and the Greek melange of philosophy and religion were, as established systems, the great barriers standing in his way. St. Augustine, St. Clement of Alexandria, Theophilus of Antioch and Lactantius went the length of appealing to the testimony of the Sibylline Oracles, moved no doubt by the great credit popularly accorded to these dubious prophecies at certain periods in Greek and Roman history. Gregory I had the principle in mind, evidently, when he sent another St. Augustine to Britain, admonishing him not to uproot and overturn everything connected with the Druid customs and practices but to salvage

whatever was good. Saints Cyril and Methodius must have been animated by the same thought when they fashioned a liturgy for the Slavs in their own language and helped, it is said, to fashion or crystallize the language itself as well.

What propaganda value, if any, these measures may have had in the particular cases it would be hard to establish now. As vestiges of missionary practice from the dim past they show, however, that the method of approach is as old as the Church.

Easier to trace perhaps, at least in certain cases of the sort, is the incidental benefit which accrued to the Church herself at times as a by-product from her efforts to some partial good, some inchoate reachings for God, in the pagan world around her. In this connection some of the early Fathers and ecclesiastical writers likened the Church to the old Israelites who came out of bondage loaded with the spoils of the Egyptians, the borrowed metaphor having reference chiefly to the useful instruments already forged for her hand by the Greek philosophy.

The classic example of this interesting process, as one looks back now, is the case of Aristotle. In simple truth few men who ever lived at any time have performed so signal a service to the Christian religion as this pagan who established the objectivity of human knowledge centuries before the coming of Christ. For without that ironclad epistemology the whole structure of divine revelation would have been undermined and undercut; and all the dealings of God with men, though real as ever, would have been adjudged unreal on the grounds of being unknowable.

It is true no doubt that somebody else would have supplied this need later on, had not Aristotle anticipated it. The same is true perhaps of the elements of Roman law, of the existing art forms and other such instrumentalities which were of service to the Church in her specific religious work or in her civilizing mission; but, anyhow, it was at least a labor saving convenience to find these aids and assets ready made. And the attitude of the Church was to pick them up, put a blessing on them (with some purification and adaptation as needed

perhaps) and utilize them, regardless of their source.

It is not quite the same thing, of course, for the Church to use some human development in her own service and for her to give it mere toleration or mild approval as a missionary approach; but, surely, the greater contains the lesser. What she has seen good in, has even derived good from for herself, she will naturally recommend to others. She will not turn suddenly and tell the creators of the beneficial element that there cannot be any good in it for themselves or for anybody else. And, in fact, that has never been her way, either historically or officially. She does not use these elements in one age and scorn them in another age. She knows from reason, revelation and experience all together that the gifts and promptings of God are not restricted to Christians. They and their good efforts (effects) may be stumbled upon at any time and almost anywhere.

It is not strange that the Church expects the missionary to be armed with the same thought. It is a truth to enlighten his mind, for one thing. It is a persuasion, too, which might be of practical help in his work. Or, failing that, it at least reverses an opposite persuasion, unsympathetic and sterile, which might handicap his work.

To consider the psychological aspect of the matter, it may safely be said, one would think, that the subjective persuasiveness of a missionary approach which finds some good in people, appeals to it and builds on it is simply obvious. All men will naturally cling to those partially good elements which they already possess — and especially when they did not develop or come to possess them without some help from God, as they are commonly and rightly persuaded; and they will think that some account ought to be taken of these more or less proven assets when a great and radical change, however commendable, is being urged upon them. Whereas to ignore, belittle or despise their whole past — their culture, traditions, sources of inspiration, customs, tastes, attainments, all their little treasures — enveloping the entire lot, root and branch, in one universal condemnation, is to put a very serious psychological difficulty — and an unnecessary

one, as it seems — in their way. And even to give the appearance of doing this will doubtless have much the same effect.

"All their troubles stem from the teaching of Confucius," said an old and experienced missionary to the interested little group surrounding him on a boat bound for the Orient. "All their faulty notions and one-sided outlook, their self-satisfied inertia and their closed minds are traceable to that one source. What retards China? The Confucian philosophy, chiefly. The people would go ahead rapidly if they were freed from that."

Maybe there was some truth in this sweeping observation. Since that day some modern Chinese leaders have themselves expressed somewhat similar sentiments. And a statement so broad is likely to have some truth mixed up in it somewhere, anyhow, merely by virtue of the ground it takes in. Then, too, on the face of the matter, the good — or even the bad (in possession) is always likely to be the enemy of the better (under mere contemplation), just as the better, in the French proverb, is often the enemy of the good.

But was it the whole truth? To the young and inexperienced missionary who was among the listeners at the time, and who later remembered and recounted what he heard, the indictment sounded very severe. He said nothing because he knew nothing. But he wondered a little if there were not something to be said on the other side, if there might not be some good and helpful features, some beneficial influences, wrapped up in that same philosophy which had been the great source of guidance and inspiration, however incomplete in itself, to half of all Asia for twenty five hundred years.

Later the tyro learned, as he related, that the opinion he had first encountered was not shared by everybody. The attitude it expressed was not uncommon but it was by no means unanimous nor even very general. There were as many on one side of the question with respect to mission policy as there were on the other. Good numbers of devoted and well-informed missionaries, with Father Matteo Ricci in their van, had chosen to regard the Confucian

humanism as a possible stepping-stone rather than as a simple stumbling block. That had been the case in all periods, it appeared. And the native clergy of his own period, who were much better qualified to judge in the matter than anybody else, were of that persuasion almost to a man.

Father Louis Chang was a man who had devoted years to an intensive study of the classic books and the major commentaries. "It is a question of proper discrimination," he said on being interrogated. "The old teaching was useful, excellent even, within its scope and as far as it went, undoubtedly. Our people benefited by it in many ways and are greatly indebted to it. In itself it was a rather good preparation for the Gospel, perhaps a better one, all things considered, than any other people ever had. It had its limitations, of course. It could not do what it never set out to do — solve all the problems of future ages, those of the next world included. But there is nothing harmful in it, if you exclude what some of the commentators have tried to read into it. That and the tendency of some, natural perhaps in the circumstances, to exalt it beyond all bounds, to make a religion out of it, to regard it as wisdom's final word.

"Well, that was a mistake, of course," he concluded. "The world has changed a lot in twenty five hundred years. And, then, there's divine revelation, the greatest change it was ever to see. So the Confucian teaching needed a good many additions, naturally; and, in fact, most of the people recognize that today. However, that is no reason to make another mistake and say that it never was any good. The simple truth is the best guide in the matter. Call it what it was and is — an historic support of great value to our people in its day and in its measure, and excellent preparation for better things."

Discrimination is doubtless a good and necessary key in questions of the sort. All is not gold that glitters but neither is everything useless which has some limitation or defect.

A somewhat similar preoccupation, though relative to a different problem and a different milieu, is discernible in some com-

ments recorded by Cardinal Newman in his *Apologia Pro Vita Sua*. This book was written after its author's conversion; but the comments in question were cited from letters of his own which he had written before conversion and they represent, accordingly, the viewpoint of one outside the Church. The comments were addressed to a Catholic acquaintance.

"The reference to holiness as the true test of a Church," runs one note, "was steadily kept in view . . . According to this theory a religious body is part of the One, Catholic and Apostolic Church, if it has the succession and the creed of the Apostles, with the note of holiness of life; and there is much in such a view to approve itself to the direct common sense and practical habits of an Englishman."

"I do not fear," said another letter, "that you will succeed among us; you will not supplant our Church in the affections of the English nation. Only through the English Church can you act upon the English nation."

"You will not interest us in her (the Church)," a final note observes, "till we see her, not in politics, but in her true function of exhorting, teaching and guiding. It is not by learned discussions or acute arguments, or reports of miracles, that the heart of England can be gained. It is by men 'approving themselves', like the Apostle, 'ministers of Christ'."

How much justice there may have been in these reflections of a century ago it would be difficult to determine. How much practical suggestiveness they may have contained, if any, is even less apparent. They simply reveal a manner of thought, a mode of measuring and comparing. But the stress laid on the subjective factors incidental to a religious problem is no doubt natural and common. Such a viewpoint has its own importance. In this case it is that of a singularly earnest, conscientious and penetrating mind, as it happens. That adds weight; but the viewpoint, indeed, is similar in all such cases, one may suppose. What appeals to our nation? Why, what we already have and are for the most part.

And a word of advice in dealing with us? Give it due consideration.

While all the discriminating is going on, however, and as the missionary finds here and there perchance some viable human elements with which to build his bridge, mission history also cautions him to discriminate equally with respect to what is questionable, misleading, compromising, potentially bad. There is one particular little quagmire to reckon with here, it seems. And there is one little distinction worth making, perhaps, in connection with it. The distinction is that between past attainments and future aspirations. The former represent established and definitely known factors subject to careful assessment. The latter consist of inchoate stirrings and movements and agitations which are very difficult to assess. They represent unknown quantities, nebulous and tricky. Often they are of dubious parentage. They lead no man knows whither. And they have about them some political tinge, bearing, aspect or open aim, nine times out of ten.

These are two very different categories of national or racial assets, if they may be termed such. One is relatively safe ground perhaps. The other may justly be likened to a quagmire, it would seem. At least it may easily prove such in certain cases to sympathetic hearts and unwary feet.

At times in mission history the political aspiration of a people, some glowing prospect of national readjustment or betterment, has presented itself to the missionary mind in an alluring manner. This is no great wonder. The political health of a people is their most important problem, one would suppose, after that of their spiritual well being; and no man who is thoroughly devoted to their interests can fail to sympathize with their strivings and advances in this field. Moreover, these advances, real or fancied, invariably appear to be animated by patriotism pure and simple, as is the fixed habit with all political movements and movers. And this worthy virtue — or convenient cloak, as the case may be — adds reassurance, raises hopes, stirs dreams, invites participation, may lead even a missionary to feel, if not on his guard, that he is being confront-

ed with a legitimate opportunity to do his people some good.

But he isn't. What he is confronted with in this case is an opportunity, rather a temptation, to make a serious blunder by stepping outside his own well defined province. The step is ill-advised and improper. It is contrary to the accepted terms that govern his calling — accepted, that is, by the Church and the world both; and only not accepted, on occasion, by those who have an axe to grind and would gladly enlist his help, invoke his influence — or anybody else's — in furthering the operation. In any case and even under the best auspices it is hardly possible that any good should result from such a questionable undertaking; while, on the other hand, it is certain that harm — and very grave harm — will ensue. In addition to the inherent impropriety of the procedure on the part of a missionary, it compromises his own more important spiritual work in the eyes of many, makes a question mark out of his profession. It injures the reputation of the Church herself. And it infringes the severe and explicit instructions of the Church, often repeated and well known, on this specific point.

Future aspirations represent safe ground for missionary utilization, perhaps when they remain in the realm of the ideal, that is, when they are not embodied in some actual movement here and now, are not identified with some particular party, group, complexion or affiliation of men.

Patriotism is a good thing, a safe appeal, so long as it is free from any entanglements with patriots. The salvation, prosperity, progress, glory and grandeur of the nation or the tribe are worthy aims in the abstract, if not always in every concrete form they may take. More peace, more security, more markets, more international kudos; more schools, roads, motor cars and refrigerators; more rain, rice, fish, bananas and coconuts: these are all good objectives in themselves and such as meet with universal approval, besides. And unless and until somebody starts out to bring them closer by ways that are dark and questionable, such aspirations may be approved and encouraged in all propriety, it would seem, by the missionary as well.

It is a commonplace of Christian apologetics, for instance, to urge religion as the best and most basic means to preserve a nation, to make it strong and great, to solve its problems permanently and thoroughly, to bring in general improvement and thus benefit all its people in the long run. This is a fruit of Christianity that ought to be cited in any complete enumeration of its claims, it appears; and, in fact, it is frequently so cited by missionaries. It is a case, however, in which the religious argument becomes largely an appeal to patriotism in its impact on the non-Christian auditor, he being much more interested in saving his nation than in saving his own soul. Is it an improper appeal for that reason? One likely to cause invidious complications and misunderstanding? It would hardly seem so; at least not in ordinary circumstances and when the appeal is couched merely in general terms. This suasion is the plain truth, after all, and nothing more. And it is something his people, all people, have a right to know, besides. There is no apparent reason, then, why a missionary should not invoke such an item as part of his message, if he is careful to stay on religious and apologetic ground.

To return to the more positive, constructive side of the question under review, it may be said that a little differentiation is also needed, naturally, in selecting those human elements upon which some worth while approach or appeal may be based. Perhaps a little imagination is needed, too.

Many centuries ago a certain King of the Frisian people named Radbed refused to become a Christian, we are told, because St. Wulfran could not assure him that his ancestors were among the saved. That is an assurance which nobody would care to give about anybody's ancestors, Christian or pagan and including his own, one may suppose; but one wonders, too, if St. Wulfran simply took the other extreme view — common in his day — and assured the good King that all his ancestors were absolutely and forever condemned. Anyhow, the King was not converted. Yet the solicitude revealed in the case was a worthy and commendable one in itself; and it is such as might have been utilized in some fashion, perhaps, with the help of some little ac-

commodation on the part of St. Wulfran or of the Church herself, as a means to attract rather than to repel. Or so one might fancy.

The example is taken from the early ages. It could be duplicated in any mission field today, however, as this same preoccupation about the departed is simply human, instructive and universal.

Accommodation in such a case — or in any other — could not be doctrinal, of course; but could it perhaps be liturgical? The doctrine does not close the door, anyhow, as nobody knows what happens to pagan ancestors; and the Church, in not pronouncing categorically, has left their descendants some modicum of filial and pious hope. Maybe it is even a good hope in the case of good ancestors—who knows? Still, no matter; the degree of hope is not of the essence. Any little ray of it is enough for the people — and for the missionary also; and after that the problem is how to make use of it.

Could the liturgy then do something to meet the situation? Hard to say, perhaps; but the requiem liturgy is so impressive and consoling in itself that it might conceivably be a means, one would think, to help in the matter.

A case comes to mind in which something of the sort happened more or less inadvertently. A group of twenty families, in a pagan village in northwestern China, were considering the step of entering the Church. They had some comings and goings with the people of a nearly Catholic village and in this way received good impressions. A few of the families had begun to study the doctrine. But presently it was explained to one of the leading men of the group that the ancestral tablets would have to be removed; and that information halted the little movement in its tracks. The whole group cooled off, hesitated, appeared to change their minds.

It happened that an old man in the neighborhood was converted on his deathbed — or very near it — about that time. The old man's case was quite unusual. When the priest questioned him he found out that the old fellow had picked up the Apostles' Creed somewhere thirty years

previously, had learned it by heart and had recited it to himself daily from that time on. The man was aged, around eighty. And he was very poor. He was baptized; and then, in a few days, he died. The Catholic village, moved by his story, decided to give him a very solemn funeral at their own expense. So that was done. On the very next day a delegation from the twenty hesitant families came to see the priest, a Chinese Franciscan father, and told him they had now decided that all would join the Church. Some had been present at the funeral, it seemed, or at least had witnessed some part of it. They informed the priest that they would give up the ancestral tablets because they knew now that their dead would not be forgotten.

From the surface facts in this episode it might appear that it was the act of charity involved which moved the people to their good decision. Or perhaps even the mere éclat of a good funeral. But the priest in the case formed the judgment at the time that the solemnity of the liturgy had done the work.

Whether it would be practical or possible to fashion or adapt some liturgical service expressly for pagans, as a means of consoling and attracting them, is a novel speculation no doubt — indeed maybe an idle one also; but the Church, at all events, strives of set purpose to reach her other sheep by all the means in her power, barring nothing which is legitimate. Moreover, she prays continually for the souls in Purgatory, not all of whom are Catholics by any means. Meanwhile this particular instinct on the part of pagan people is good in itself and is a part, very possibly, of their providential preparation for the Gospel. All people cherish their dead, cling to them in affectionate memory. This strong attachment keeps pagan people out of the Church sometimes. Might it become a means, conceivably, to draw them in?

An active search for all the main strong points in the history, civilization and character of the people to be evangelized would be a logical project, if nothing more, for missionaries to occupy themselves with. True, there might seem to be something rather nebulous and impractical about an

understanding of the sort by reason of its complicated nature. To hunt through a labyrinth of natural religion, philosophy, traditions, customs, viewpoints, penchants and so on — with the aim of segregating what is constructive and good — is not the work of a moment. To shape a mission program to conform in some measure to the worth while elements so found, or to make use of them to some proper extent, is even less easy, no doubt. And the whole baffling business is one, it might well be fancied, in which no two missionaries would ever agree. Yes, there are difficulties. And these are some of them. But still, it is not very practical to remain simply in ignorance of such factors, either, one would think. And there is always the distinct possibility that one may miss some very good and helpful mission opportunity by so doing. And, then, there is the matter of that basic sympathy with the people which the missionary needs in his own panoply. It can exist, perhaps, without much delving into the make-up of the people but it grows and expands, naturally, through competent knowledge and thorough understanding. This sympathetic outlook is worth as much to the missionary as many another more concrete mission method, perhaps. It prompts him to look everywhere for opportunities, at any rate. And it ought to aid him considerably in making good use of those he finds.

On the whole, there is good reason to pay some attention to the worthy features in the popular culture. Such interest may lead to some useful discovery, some mission aid of some sort, some chord of Adam by which the people can be drawn.

A principle of this sort, as applied to the missions, is only a means of opening up certain helpful possibilities, of course. There would still be a long way to go after the possibilities were found. But it might be the key to an effective mission method in some cases, it would seem. In the presence of some good orientation or development which a race or nation already has and clings to, an approach in that direction would be psychologically sound, surely. And all the more so when Divine Providence has had some hand in shaping the situation. Which, according to Pope Pius XI, is often the case.

Communistes et Missionnaires chez les Mongols de la Mongolie Intérieure

— par J.L. Van Hecken, C.I.C.M. —
(suite et fin)

N.D.L.D.—Dans ce dernier des six articles du R.P. Van Hecken, tous les anciens missionnaires de Chine retrouveront une image de leurs propres tribulations. En outre, l'auteur, en retraçant avec une calme objectivité des faits d'histoire, nous avertit une fois de plus, après tant d'autres témoins, qu'il n'y a pas, pour l'Eglise, d'espoir de coexistence pacifique avec un régime authentiquement marxiste : à ce titre, ce récit particulier présente un indéniable intérêt général.

2. — LES MISSIONS CATHOLIQUES CHEZ LES MONGOLS SOUS LA DOMINATION COMMUNISTE.

LES communistes, en envahissant la Mongolie, prétendaient transformer ce désert en un paradis riant où il ferait bon vivre. Les missionnaires catholiques avaient depuis longtemps déjà réalisé cet idéal terrestre et avaient en outre procuré le bonheur éternel à des centaines de croyants. Personne parmi les chrétiens ne désirait un changement.

Si les communistes eussent été sincères et logiques, ils auraient dû respecter l'oeuvre des missionnaires, qui avaient déjà pleinement atteint le but qu'eux, communistes, ne faisaient encore que de se proposer.

Encore une fois, leur propagande ne fut qu'un tissu de mensonges qui se dévoilèrent au premier contact avec l'oeuvre des missionnaires.

I.—Les attaques communistes.

A.—La menace du 15 juin 1928.

Ce premier contact entre les communistes et les missionnaires en Mongolie eut lieu en 1927, quand les propagandistes rouges, Oldjei Dalai et Amur (1), menacèrent le missionnaire du village chrétien de Boro Balghasu de "venir bientôt avec une forte armée et de gros canons pulvériser cette réduction". De fait le 15 juin 1928, une armée communiste commandée par ces deux rouges déploya ses cadres devant la mission pour l'attaquer. En même temps, une armée de Mongols, conduite par un bolchévique appelé Shine lama, se prépara également à l'attaquer. A l'intérieur des remparts de la mission, le peuple mongol chrétien attendait de pied ferme les assaillants communistes. Mais, au moment de l'attaque, une dispute éclata entre les deux armées envahissantes. Celle de Shine lama

attaqua celle d'Oldjei Dalai, qui dut se sauver en toute hâte. La mission échappa de la sorte à cette première menace communiste.

B.—Destruction du matériel de construction d'un dispensaire, le 16 avril 1937.

En octobre 1935, les forces de Mao Tsê-tung attaquèrent une première fois la réduction catholique de Hsiao-ch'iao-pan, dans le sud du pays des Ordos. Elles furent repoussées par les chrétiens, mais pillèrent ou détruisirent dans la même région quinze petites missions non fortifiées. En mai 1936, une seconde attaque, plus violente, fut dirigée contre la même réduction. Les communistes semblaient donc bien décidés à détruire l'oeuvre des missionnaires chez les Chinois. Et chez les Mongols? La même hostilité se dévoila bientôt envers les chrétiens mongols. En 1937, nous avions entrepris la construction d'un dispensaire, avec église et cure, dans la plaine de Kidjuur dans la Bannière Otok. Le 16 avril, quand tout le matériel nécessaire à cette grande entreprise avait été transporté à l'endroit choisi pour la construction, une troupe de communistes, commandée par Ts'ao Kai-ch'êng et Kao Kang (2), passa par là; les chefs firent détruire tout le matériel et les instruments et menacèrent de mort tout ouvrier qui oserait recommencer. Nous reprîmes cependant le travail et, en octobre de la même année, la construction d'un dispensaire et d'une nouvelle mission était achevée à Hara Shili, un peu à l'est de Kidjuur.

C.—Occupation des deux missions mongoles. La nuit du 11-12 novembre 1941.

La guerre contre le Japon avait ouvert aux communistes chinois de nouvelles perspectives de conquête aux dépens du gouvernement central de la Chine. La défense des réductions catholiques avait été enlevée aux missionnaires

et aux chrétiens en 1938 et confiée aux armées du gouvernement central. Nous n'avions plus la responsabilité de la défense: c'était d'un côté un grand souci écarté, mais d'un autre côté nous étions livrés corps et biens à l'aléatoire protection des soldats du gouvernement.

Les communistes, qui pendant la guerre devenaient de jour en jour plus forts, occupèrent brusquement, pendant la nuit du 11 au 12 novembre 1941, les deux réductions mongoles de Boro Balghasu et de Hara Shili mal défendues par quelques chrétiens au service de l'Etat. Dès ce moment l'œuvre des missionnaires était entièrement à la merci des communistes.

1) *Attitude envers l'Eglise.*

a) Objets du culte. — Avec une rage diabolique les communistes détruisirent immédiatement tous les objets du culte: ils déchirèrent les ornements sacrés, brisèrent les crucifix, dévissèrent les chandeliers, en dispersèrent les morceaux, profanèrent les missels et employèrent les calices comme lampes à huile. Les églises furent converties en salles de théâtre ou en granges.

b) Les œuvres de charité. — La Sainte-Enfance et le dispensaire furent fermés. Les communistes chassèrent de leur institut les filles de la Sainte-Enfance et, si des chrétiens charitables ne les eussent pas adoptées, elles seraient mortes de faim et de froid. Le dispensaire, qui venait d'être transféré à Boro Balghasu, eut une fin plus triste encore: cinq malles de médicaments européens, qu'il était impossible pendant la guerre d'acheter en Chine, furent complètement détruites, les médecines gaspillées et les instruments abîmés ou emportés.

c) Les instituts culturels. — Ceux-ci ne connurent point un meilleur sort. Les bâtiments de l'école mongole, dont les élèves furent chassés, durent servir de caserne aux soldats communistes. Les manuels scolaires, nos cinquante volumes manuscrits, les bibliothèques des missionnaires, les documents précieux des archives mongoles furent jetés en trois grands tas, arrosés de pétrole et brûlés. Les machines de l'imprimerie furent brisées avec un vandalisme digne de brigands; les stocks de papier furent emportés ou découpés par les soldats pour en faire des bloc-notes. Seul le lourd squelette de la grande presse fut abandonné dans la cour de la résidence.

d) Les terres de l'Eglise. — Les premières années de l'occupation communiste les terres de l'Eglise ne furent point confisquées. C'est seulement en 1946 que cette spoliation devint un fait accompli. Mais les communistes s'emparèrent des meilleurs pâturages, que les missionnaires avaient réservés aux chrétiens mongoles, et les défrichèrent. Des difficultés sans fin surgirent bientôt avec les Mongoles, dont les bestiaux broutaient parfois dans les champs des rouges. Les propriétaires de ces bêtes "cou-

pables" furent punis sévèrement. Certains chrétiens ont été enfermés pendant de longues heures dans des souterrains humides et froids. Les Mongols perdant leurs pâturages furent obligés de déménager vers le nord et les endroits abandonnés par eux furent immédiatement occupés par des Chinois.

Les bois que les missionnaires avaient plantés pour arrêter l'envahissement constant des dunes de sables furent coupés par les communistes et les sables s'avancèrent aussitôt d'une façon alarmante vers le milieu de la plaine de Boro Balghasu.

2) *Attitude envers les chrétiens.*

a) Massacres. — Pendant l'attaque de la mission de Hara Shili, trois chrétiens furent massacrés après l'entrée des communistes dans le village: un catéchiste, qui avait défendu la mission contre les assaillants fut pris, poignardé et coupé en morceaux; un autre fut fusillé dans sa maison devant sa femme désolée; une religieuse reçut la balle d'une brute qui était entré dans la chambre à coucher des religieuses. La Soeur est morte en vraie martyre pendant qu'elle priait: "Mon Dieu, j'obéis à votre sainte volonté, je meurs volontiers. J'aime toutes les manières de mourir, pour Vous glorifier et faire pénitence pour mes péchés. Sacré Coeur de Jésus, j'ai confiance en Toi" (3).

b) Pillages. — Les chrétiens perdirent également une grande partie de leurs épargnes mises en sûreté à l'intérieur des remparts des missions. Certains d'entre eux pleurèrent de dépit et de colère quand ils assistèrent, impuissants, au pillage. Les meilleures maisons des chrétiens furent occupées par les communistes.

II.—*La résistance des missionnaires et des chrétiens (1942-1949).*

A) Pendant la première période de l'occupation rouge.

1) Premier retour du missionnaire (1942-1943) chez les Mongols.

La ruine matérielle des missions mongoles était pour ainsi dire complète: elles avaient tout perdu, excepté la propriété de la plaine de Boro Balghasu, des collines de Hara Shili et des bâtiments, très endommagés et occupés par les rouges.

Les communistes voulaient également ruiner la Foi des chrétiens en se moquant de la religion et en provoquant Dieu. Mais les chrétiens mongols, malgré toutes les tentations et des difficultés insurmontables, restèrent fidèles à leur religion. Leur courage et leur constance nous impressionnèrent vivement. Chargé en ces moments difficiles du soin de leurs âmes, privé d'église et de maison, nous errions au milieu du désert à leur recherche, célébrant la Ste Messe tantôt dans une famille tantôt dans une autre et celles des environs venaient assister aux saints mystères.

Après une année de vie nomade, nous obtînions l'évacuation par les communistes des deux églises et de notre maison. Nous ne retrouvâmes à notre retour que des ruines. Nous fîmes immédiatement une restauration précaire.

La mission de Boro Balghasu, que tous les chrétiens à une exception près avaient abandonnée, était devenue une forteresse communiste occupée par des centaines de soldats rouges. A notre retour à la mission, la liberté de conscience nous fut garantie ainsi qu'aux chrétiens : ceux-ci avaient libre entrée à l'église et accès chez le prêtre. Un renouveau de vie chrétienne se manifesta de suite dans les deux missions mongoles. Mais, après six mois, l'attitude des communistes à notre égard changea brusquement : des chrétiens venus de plusieurs kilomètres pour assister à la messe furent arrêtés à la porte et renvoyés, ce qui n'empêcha pas les communistes de les forcer le lendemain à se rendre à la mission pour assister à des manifestations et des comédies communistes qui étaient de pures parodies de la religion. A partir de ce jour, mille tracasseries furent inventées pour nous rendre la vie dans cette caserne rouge insupportable (4). A un moment donné, les chrétiens furent forcés de nous accuser gravement de "cruauté" envers le peuple et nous faillîmes être jeté en prison.

Il était convenu avec les autorités rouges que nous rouvririons l'école et rappellerions à la mission tous les enfants des chrétiens mongols. Ils nous avaient laissé dans ce but le revenu des terres de la mission. Il répugnait cependant aux chrétiens d'envoyer leurs enfants dans ce nid de communistes peu sûr. C'est seulement quand les deux religieuses Agathe Ma et Méanie Chao acceptèrent héroïquement de venir habiter dans cette caserne rouge et de prendre la direction de l'école des filles que les chrétiens consentirent à envoyer leurs enfants à la mission. L'école des garçons était dirigée par le prêtre et un instituteur chrétien qui montrait parfois des sympathies aux communistes. Nous pouvions librement instruire les enfants dans la religion et ceux-ci étaient libres d'assister aux offices religieux à l'église. Tout alla pour le mieux jusqu'au mois de mai : les rouges commencèrent alors à harceler les chrétiens et les Mongols se révoltèrent contre le gouvernement central (5). Les enfants retournèrent chez eux et les écoles furent fermées.

2) Nouvel exil du prêtre (1943-1947).

Le grand isolement dans lequel les rouges nous gardaient à partir de ce moment nous tenait séparé des chrétiens et de leurs enfants, mais ne nous empêcha pas de rester à notre poste jusqu'au mois de novembre 1943. Le P. Van Hyfte R. fut alors désigné pour prendre notre place chez les Mongols. Les communistes lui interdirent l'accès des deux missions mongoles, mais il put s'installer dans une mission voisine chinoise et essaya de visiter ses chrétiens mongols de temps en temps et d'offrir la sainte Messe dans leurs foyers.

a) Conditions d'un retour éventuel.—A Noël 1943, le missionnaire s'était rendu chez les Mongols pour célébrer la fête. Il fut arrêté par les communistes et conduit dans leur quartier général. C'est avec stupeur qu'il y apprit les conditions d'un retour éventuel dans la mission. Il devait garantir que jamais parmi les chrétiens il n'y aurait aucun espion des Japonais ou du gouvernement central, promettre de ne plus jamais retourner dans aucune mission chinoise, de n'écrire aux autres missionnaires qu'en mongol ou en chinois et de faire examiner sa correspondance par les communistes, de ne jamais porter des armes (!!) et de se laisser visiter à chaque sortie et entrée dans l'enceinte de Boro Balghasu. Le missionnaire remercia et préféra garder sa liberté sans se fixer dans la chrétienté mongole.

b) A cause de cette décision, il ne pouvait plus conserver la direction de l'école qui passa aux mains des communistes. Les chrétiens boycottèrent l'école en refusant d'y envoyer leurs enfants. Deux pauvres venus pour recevoir une ration de grains de millet arrivèrent cependant le 29 décembre 1943, jour fixé pour l'ouverture de l'école. Mais ce jour même le feu se déclara dans la cuisine et l'école brûla ! Cela ne fit pas l'affaire des communistes qui voulaient absolument une école pour propager leurs idées. En février, ils rassemblèrent quelques garçons et filles, mongols et chinois, avec des femmes qui s'étaient séparées de leurs maris et étaient recueillies par les rouges. Tous furent envoyés à Boro Balghasu, où une école sino-mongole fut ouverte dans les bâtiments de la mission.

c) Les communistes regrettaient aussi d'avoir détruit l'imprimerie mongole de la mission. Ils savaient que nous avions sauvé quelques parties des machines détraquées. C'est au nom du peuple mongol qu'ils venaient les exiger. Mais seule une pierre pour la lithographie fut trouvée utilisable. Deux chrétiens mongols (6) entrés au service des communistes éditérent une petite revue hebdomadaire en mongol jusqu'en 1946 ; elle était lithographiée sur cette pierre.

d) Comme nous l'avons dit dans la première partie de cet article, les communistes, pendant la guerre, avaient fortifié avec ardeur leurs armées de réserve, qui englobèrent également les chrétiens mongols. De jeunes Mongols et Chinois furent forcés de s'enrôler dans cette armée qui fut prête à l'action en 1945, quand Mao Tsé-tung alluma la guerre civile. Cette compagnie de soldats mongols chrétiens fut ensuite encadrée dans le régiment communiste mongol de la Bannière Otok qui s'était formé après la révolte de Bayan Dordji et l'assassinat de Djamyang Sharab (7).

Pendant ces années, le P.R. Van Hyfte put exercer un ministère restreint auprès des Mongols dispersés très loin les uns des autres dans de grand désert du sud du pays des Ordos.

3) Ministère d'un prêtre mongol sous la menace constante des communistes (1947-1949).

a) Libération du joug communiste. — Pendant les quatre années du ministère du P.R. Van Hyfte auprès des Mongols, ceux-ci, à quelques rares exceptions, avaient résisté victorieusement à toutes les attaques contre la religion chrétienne. Au mois d'avril 1947, les armées gouvernementales libérèrent le pays des Ordos du joug des communistes et remplirent de joie tous les chrétiens à l'exception des jeunes gens qui avaient été incorporés dans les "gardes sino-mongoles" avec lesquelles ils furent obligés de s'enfuir.

Profitant de cette libération, Mgr. C. van Melckebeke, évêque de Ning-hsia, chargea un prêtre mongol, l'abbé Jean-Baptiste Ma (Möngke Djirghal), du ministère spirituel auprès des deux missions mongoles. Le 30 juin 1947, l'évêque lui même vint l'installer. Tous les chrétiens mongols accoururent pour saluer l'évêque et le nouveau curé, le premier de leur race ! Mais ce bonheur et cette paix furent de courte durée : pendant la Messe d'installation, un cri s'éleva soudain : "Les communistes reviennent". Tout le monde s'enfuit de nouveau dans le désert.

b) Vie errante du prêtre. — Tandis que les communistes occupaient les deux missions mongoles, les chrétiens en fuite supportaient des souffrances indescriptibles dans le désert ou une sécheresse persistante avait tué toute vie. L'abbé mongol se cacha dans une famille chrétienne dans le voisinage des deux missions. Découvert et traqué par les communistes, l'abbé rejoignit les gardes mongoles qui, restées fidèles au gouvernement nationaliste, erraient dans le désert poursuivies constamment par les communistes (8). L'abbé fut ainsi en état d'exercer son ministère auprès des chrétiens redevenus nomades. Mais, le 1er décembre 1947, les gardes mongoles furent surprises par les communistes : l'abbé et plusieurs chrétiens tombèrent aux mains des rouges. L'abbé, gardé captif pendant deux jours, fut cependant relâché. Au lieu de s'enfuir, il continua avec un courage obstiné sa vie errante et le ministère auprès de ses ouailles en perpétuel danger. Cependant, les deux missions mongoles étaient abandonnées. "Les églises de Boro Balghasu et de Hara Shili, écrit l'évêque le 22 février 1948, tombent en ruines de plus en plus. Plus âme qui vive dans les enceintes. Portes et fenêtres ont disparu. Les meubles cassés sont semés partout."

c) Famine. — Une terrible famine vint encore augmenter la misère et les souffrances. Nous avons relaté plus haut que les chrétiens furent sauvés pendant les famines antérieures grâce aux secours distribués par les missionnaires. Mais, en 1948, la mission avait perdu toutes ses possessions. Que faire pour sauver les chrétiens ? Le courageux prêtre mongol

alla chercher ailleurs les vivres nécessaires. Il se rendit à Ning-hsia, à cinq journées de marche de son gîte, et obtint de deux institutions philanthropiques américaines et du Catholic Welfare Committee un secours en vivres et en habits qui sauva les Mongols affamés. Cette intervention efficace et éminemment charitable de l'abbé lui gagna la confiance et la sympathie universelles.

d) Luites fratricides. — Seuls les communistes et quelques chrétiens qui s'étaient joints à eux ne voulurent pas reconnaître ce bienfait du prêtre. Leur haine se manifesta le 15 mars 1948 par l'attaque d'une famille mongole et le meurtre d'un chrétien influent (9). En juillet suivant, un autre chrétien fut tué par eux (10). Plusieurs fois les communistes firent des razzias nocturnes pendant lesquelles plusieurs chrétiens tombèrent victimes de leur haine (11). Le travail spirituel du missionnaire en des circonstances aussi troublées était sinon impossible, du moins très difficile. Avec une constance digne d'admiration, l'abbé mongol réussit à garder son troupeau autour de lui pendant plus d'une année. Comme récompense de son dévouement, il lui fut permis de célébrer la fête de l'Assomption 1948 dans son église de Boro Balghasu, au milieu de tous ses chrétiens accourus du désert.

En décembre de la même année, un autre prêtre mongol, l'abbé Pierre Shih (Totomang-nai), lui fut envoyé. Celui-ci put rouvrir l'école (12) abandonnée depuis cinq ans. Beaucoup d'enfants chrétiens n'avaient jusque là reçu aucune instruction. Le jeune abbé montra un si grand dévouement pour son travail qu'il gagna la confiance des Mongols. Ils le prièrent d'ouvrir également une école de filles. N'ayant plus de place dans sa petite maison, il emprunta celle d'un chrétien (13) et confia la direction de cette école à sa tante, Anne Wei, et à sa soeur Madeleine Shih (Shiker), religieuses de la Congrégation de la Ste Vierge. Au mois de mars 1949, l'abbé J.-B. Ma fut mis à la tête de la mission de Chung-wei dans la province de Ning-hsia et un jeune missionnaire de Scheut, Fr. Maertens, prit sa place auprès des Mongols. Ce missionnaire s'installa dans la mission de Boro Balghasu et deux religieuses mongoles, Madeleine Wu et Mélanie Chao, lui prêtèrent assistance dans son apostolat.

B) Pendant l'occupation définitive, à partir de 1949.

1) Derniers succès dans l'apostolat mongol.

a) La mission de Tshaghan lamain sùme (Mitiang).

Au moment où les communistes occupèrent définitivement la M.I., au mois d'août 1949, l'abbé Pierre Shih habitait au milieu de la plaine de Boro Balghasu, à l'endroit appelé Tshaghan lamain sùme, dans la maison d'un

chrétien, nomme Lündüg. Cette maison se trouvait près de celle dans laquelle les deux Soeurs avaient ouvert l'école des filles. Mais les Soeurs durent bientôt abandonner leur maison et elles s'installèrent auprès de l'abbé, dans une chambre qu'il avait bâtie pour elles. Sa Soeur y ouvrit un dispensaire où elle soignait sans distinction chrétiens et payens.

C'est de ce poste que l'abbé Shih administrait les chrétiens de Hara Shili, dont la mission était toujours occupée par les communistes. Lorsqu'en 1950 ceux-ci abandonnèrent ces bâtiments, les deux religieuses Wei et Shih s'y installèrent immédiatement. L'abbé Shih bâtit une chambre en pisé à côté de l'église et alla lui aussi demeurer à Hara Shili. La mission de Tshaghan lamain sūme, appelée aussi Mitilianggin Kang, fut abandonnée.

A Boro Balghasu, le P. Fr. Maertens et les Soeurs Wu et Chao habitaient dans la même maison que les directeurs du ranch de l'Etat (15), dans lequel l'Américain Irwin Engst vint se mettre au service des communistes chinois.

b) La mission de K'öber.

Les premières années du régime communiste chinois, les missionnaires jouissaient encore d'une liberté relativement grande dans leur ministère auprès des Mongols. Ils en profitèrent pour rouvrir à K'öber une ancienne mission détruite en 1900. Une circonstance providentielle fut l'occasion de cette nouvelle fondation. Mgr. van Melckebeke, plusieurs missionnaires et religieuses s'étaient rassemblés à K'öber lors de leur fuite précipitée, au mois de juin 1947. Ils reçurent l'hospitalité dans la maison de Tshok Dūüreng, grand catéchiste de l'Eglise mongole. L'évêque était accompagné de l'abbé J.-B. Ma, auquel il confia l'apostolat des Mongols de cette contrée. Ce prêtre vint dans la suite offrir de temps en temps la Ste Messe dans la maison du catéchiste. Et tous les chrétiens des environs y assistaient. Le P. Maertens, qui succéda à l'abbé mongol, continua ses randonnées apostoliques et K'öber devint une mission secondaire de Boro Balghasu. Lors d'une nouvelle visite en 1950, l'évêque permit la construction d'une petite chapelle. Celle-ci fut achevée à l'automne de la même année et remplaça le chapelle du Sacré-Coeur brûlée en 1900.

c) La chapelle de Notre-Dame à Tshaghan Tolughai.

Aussi longtemps que les communistes ne défendaient pas les manifestations religieuses, les chrétiens mongols aimaient exprimer leurs dévotions en des cérémonies solennelles. Or, un de leurs sentiments religieux les plus vifs est leur tendre dévotion envers la Ste Vierge. Notre-Dame avait depuis 1944 une chapelle à Hsiao-ch'iao-pan, à 30 Km. de la mission mongole. Les missionnaires et les chrétiens de toute la région du sud du pays des Ordos se

rendaient chaque année en pèlerinage à ce sanctuaire. Mais, en 1950, les communistes abrogèrent ce pèlerinage. Les chrétiens mongols décidèrent alors de fonder chez eux un nouveau sanctuaire de la Ste Vierge. Ils construisirent en 1951 une chapelle en son honneur près de l'endroit appelé Tshaghan Tolughai, à 4 Km. de Hara Shili (16). Au mois de septembre, des centaines de chrétiens y assistèrent, avec une dévotion vraiment édifiante, à la procession du St. Sacrement. Ce fut la dernière cérémonie religieuse publique permise aux Mongols et à leurs prêtres.

d) L'apostolat du livre.

Dans la nuit du 11 novembre 1941, les stocks de livres de prière et de doctrine religieuse avaient été pillés ou brûlés par les communistes. Les chrétiens avaient cependant besoin de livres dans l'accomplissement de leurs devoirs religieux. Une nouvelle édition du livre de prières "Tshihula djalbaril un debter" était indispensable. Au prix de grands sacrifices, une nouvelle édition fut préparée et parut à Pékin le 16 juillet 1950 (17). Entre temps, Mgr. van Melckebeke nous communiqua son désir de préparer, avec l'aide de l'abbé J.-B. Ma, des tracts en mongol qui devraient soutenir la Foi des chrétiens en cas de la disparition des prêtres et instruire les payens de la doctrine catholique tant sociale que religieuse. L'abbé Ma ouvrit la série en traduisant le "Hsin-yang tzū-yu" du P. Wang Ch'ang-chih en mongol. Cette brochure de 50 pages, intitulée "Itgel i bishirekü yin öberün dora", fut éditée par la province religieuse C.I.C.M. de Ning-hsia le 15 novembre 1950. Un peu après, nous avons préparé, avec l'aide du Mongol Chaghatau de la tribu des Haratshin, la traduction de l'Imitation du Christ, intitulée "Geridüs ün mör i daghuryahu anu". La persécution, qui devenait de plus en plus intense en 1951, nous empêcha de faire imprimer ce livre. Il fut copié à plusieurs exemplaires et circula parmi les Mongols.

2) La persécution religieuse.

A la fin de 1950 et au commencement de 1951 (18), les communistes lancèrent leur mouvement, bien connu maintenant, des trois réformes. Bel euphémisme, qui cache une terrible persécution. Les missionnaires chez les Mongols et leurs chrétiens en devaient être également les victimes.

a) Les missionnaires.

1°) L'abbé Joseph Ma (Tegüg Belig). — Cet abbé, originaire des Ordos, étudiait les sciences à l'Université catholique Fujen à Pékin. Rendant visite à ses parents pendant l'été 1951, il fut empêché par la persécution qui éclata le 25 juillet 1951 à Pékin de rentrer à l'Université. Il décida de rester chez lui au pays des Ordos. Les persécuteurs le classèrent bientôt dans la catégorie des "tei-k'ou" et il reçut la défense d'exercer son ministère sacerdotal.

2') L'abbé Matthieu Liou.— Ce prêtre chinois se trouvait à la mission de Boro Balghasu depuis 1950. Il y fut arrêté en septembre 1951 et enfermé dans la prison de Ting-pien. Après 8 mois de souffrances, il fut conduit à Tientsin. C'est pendant ce trajet que nous l'avons rencontré à Ning-hsia, le 22 mai 1952, émacié et les pieds chargés de fers.

3') Le P. Fr. Maertens. — Le dernier missionnaire de Scheut travaillant au salut des Mongols se dévouait, avec un zèle généreux et audacieux, surtout au soulagement des malades. Il jouissait d'une liberté relativement grande jusqu'à ce qu'il fût arrêté au moment où il se rendait dans une mission voisine, en août 1951. Les communistes le conduisirent dans la prison de Ting-pien. Les chrétiens mongols, surpris par cette nouvelle, résolurent unanimement d'aller en grand nombre à Ting-pien pour exiger le relâchement de leur prêtre. Celui-ci fut relâché avant l'arrivée des chrétiens, mais, après d'autres difficultés et menaces, il fut arrêté définitivement le 28 avril 1952 et enfermé à Boro Balghasu dans la prison du canton (19). Pendant les huit mois qu'il y resta, les chrétiens mongols ne cessèrent de protester auprès des autorités rouges. Enfin, le 29 décembre, les chrétiens, conduits par Mr. Wu, un chrétien mongol au service des communistes dans le gouvernement de la Bannière Otok, manifestèrent publiquement contre les communistes et exigèrent immédiatement le relâchement du P. Maertens. Cédant à la pression des chrétiens, les communistes conduisirent le missionnaire au siège du gouvernement de la Confédération, à Tung-shêng, puis auprès du gouvernement autonome central à Kôkô Hoto. A la fin du mois de février 1953, ils le conduisirent à Tientsin et l'expulsèrent.

Seul l'abbé Pierre Shih conserva la liberté et put continuer son ministère.

b) Les chrétiens.

Après le départ du P. Maertens, les chrétiens mongols demandèrent aux communistes de rendre la liberté à l'abbé Joseph Ma, gardé dans sa maison à trente Km. au nord du village de Boro Balghasu. Les communistes refusèrent et leur attitude envers les chrétiens devint à partir de ce moment de plus en plus hostile. Mr. Wu, qui avait si courageusement exigé la libération du P. Maertens, perdit son poste au gouvernement. Les chrétiens qui, quatre ans auparavant, avaient mené la résistance contre les envahisseurs communistes, furent jetés en prison et y moururent (20). L'instituteur de l'école communiste, Paul Tshimek Delger, était toujours resté fidèle à ses pratiques religieuses. Il commençait encore chaque leçon par un signe de croix. Interpellé par les communistes, il refusa net d'apostasier. Ils l'arrachèrent alors à sa famille et au milieu chrétien de Boro Balghasu pour le conduire à Tung-shêng, où il devait enseigner dans l'école supérieure de la Confédération. Il continua à faire le signe de

croix comme protestation de fidélité à sa Foi. Cet acte courageux lui attira la punition de la prison et des travaux forcés. Malgré les grandes souffrances endurées, ses convictions religieuses restaient inébranlables. Les communistes l'emmenèrent alors à Kôkô Hoto auprès du gouvernement d'Ulânfu. Interrogé plusieurs fois, il fit toujours la même réponse: je préfère la mort la plus cruelle à l'apostasie. On pendit à une poutre et flagella ce héros chrétien jusqu'à ce qu'il fût mort. Paul Tshimek Delger est la victime la plus glorieuse de la persécution communiste en Mongolie Intérieure. Les chrétiens, à la nouvelle de sa mort, ne purent retenir leurs larmes ni cacher leurs sympathies.

L'endoctrinement marxiste des chrétiens mongols suivit à peu près le même processus que partout ailleurs en Chine. Tous les chrétiens mongols ne furent pas de la trempe de Tshimek Delger. Certains, cédant à une longue et forte pression, fléchirent et abandonnèrent, sinon leur Foi, du moins leurs pratiques religieuses. Mais leur nombre fut minime. La persécution continue encore opprimant ceux qui, malgré tout, persévèrent dans la Foi catholique. Ces héros chrétiens mongols sont dignes de notre admiration et de nos prières les plus ferventes.

3.—LES MISSIONS PROTESTANTES CHEZ LES MONGOLS SOUS LA DOMINATION COMMUNISTE.

Avant de terminer cette étude, nous voulons ici compléter notre exposé du chapitre X des M.M., p. 220-254, et ajouter quelques notes inédites au sujet des missions protestantes chez les Mongo's.

A.—La "Swedish Mongol Mission".

Les missions de cette société étaient établies au pays des Tchakhar à Halon oso, Hattinsûme, Gull-tsaghan, à Doyen et à Naimanul (21). En 1948, tous les missionnaires qui se trouvaient encore dans ces missions durent les quitter à cause des molestations et des incursions communistes. Ceux des missionnaires qui ne rentrèrent pas en Suède allèrent se dévouer à une tribu de Mongols bouriates de Tchita, qui s'était enfuie de la Sibirie communiste jusqu'en Mandchourie. Cruellement molestés par les communistes maîtres de ce pays depuis 1947, les Bouriates s'étaient enfuis vers la Chine nationaliste et étaient arrivés à Kalgan pendant l'été 1947, non sans avoir subi une hécatombe cruelle du fait d'une armée communiste aux environs de Dolon noor. Le gouvernement nationaliste leur avait permis de nomadiser dans les plaines de la Bannière Maominggha de la Confédération Ulân Tchab, au nord de la province de Suiyüan. Mr. et Mme Buleen, les demoiselles Benhsom, Thorsel et Ollén se rendirent auprès des Bouriates et dressèrent leur tente à Tshaghan Obo, à l'ouest de Pao-t'ou. Mais les communistes avançaient toujours et atteignirent la tribu des Maominggha en 1949. Les mission-

naires de la S.M.M. furent encore une fois contraints d'abandonner leur champ de mission. Mr. et Mme Buleen et les dem. Benhsom et Thorsel se rendirent à Lan-chou, capitale du Kansu. Mlle Ollén partit pour Hongkong et Mr. Eriksson junior, passant par Lan-chou, se dirigea vers Ch'ing-hai dans le but d'évangéliser les Olöd. Finalement la vague communiste les jeta tous hors de Chine et annihila leurs travaux apostoliques de 25 années auprès des Mongols Tchakhar.

B.—La "Norwegian Mongol Mission".

Une petite agglomération de douze tentes grises s'était formée près d'un petit lac, au pied d'une chaîne de collines, à l'endroit appelé Attikin-bulak, dans la tribu des Tchakhar. Deux missionnaires norvégiens, Mr. et Mme Karl B. Olsen, de la Norwegian Mongol Mission Ebenezer, avaient fixé leurs tentes auprès de ces familles mongoles, pour les évangéliser, en 1924. Mais la guerre sino-japonaise les fit partir pour l'Europe. Après la guerre, ces missionnaires furent empêchés de revenir à cause des troubles de la guerre civile. Une fois le pays des Tchakhar tombé sous la domination communiste, la mission d'Attikin-bulak fut abandonnée sans espoir.

C.—Les "Assemblies of God".

La mission canadienne des "Assemblies of God" avait aussi une mission dans le pays des Tchakhar, à l'endroit nommé Ghashâtu. Le principal travail de ces missionnaires était la distribution des tracts mongoles édités par la "Scripture Gift Mission" de Londres. Cette S.G.M., sans être une société missionnaire, se chargeait de fournir du matériel de propagande, des tracts et des images aux missions. Les dernières publications à la disposition des missionnaires mongoles furent les suivantes :

1) Unen burhan u abural un argha. Cette brochure est la traduction du tract "The Way of salvation" édité par la même société. C'est une brochure de 40 pages lithographiées, in octavo. Sans date. A la page 37 se trouve une invitation aux Mongols qui désirent une plus ample explication de se rendre au temple protestant et d'y lire la Bible. Scripture Gift Mission. Eccleston Hall, London. S.M.I.

2) Burhan u Bidan dur djarligh bulughsan anu. Cette brochure de 32 pages lithographiées in 16° est la traduction mongole du tract "God hath spoken", édité par la même société. Sans date. A la fin de la brochure se trouve la même invitation que dans la précédente brochure, mais le nom de la mission "Ghashâtu" y est ajouté. Scripture Gift Mission, 14 Bedfordstreet Strand. London W.C.2.

3) Une image en couleurs avec texte mongol au verso. Mongol n° 2: le bon Pasteur, et le verset 12 du chap. IV des Actes des Apôtres, en mongol. Imprimé en Angleterre. Scripture Gift Mission.

La mission de Ghashâtu fut également abandonnée en 1948.

D.—La "Scandinavian Alliance Mission".

Les demoiselles Lund et Andersson s'étaient établies en 1898 à Ulân Böörlüg (Wu-lan-paorh) dans la Bannière Dalad, de la Confédération des Ordos. Avant 1900, il n'y avait ni ville ni village dans ce désert. Par-ci par-là une grande ferme exploitait des terrains considérables. Toutes ces fermes portaient une enseigne en chinois. La ferme que la S.A.M. acheta en 1898 à Ulân Böörlüg était appelée Yüan-shêng-ho (endroit où l'on jouit d'abondance et de paix). Elle était située à trois stades, au sud-est de la mission catholique de Ta-fa-kung. Au milieu de l'enceinte de cette vieille ferme, les demoiselles firent construire une maison plus convenable qu'elles meublèrent à l'européenne. Elle habitèrent cette maison jusqu'au mois d'août 1900. Le 15 août de cette année, les missionnaires catholiques de Ta-fa-kung reçurent de leurs Supérieurs l'ordre de se rendre à la mission centrale à San-shêng-kung, parce que cette mission était fortifiée par des remparts. Les deux Pères invitèrent les missionnaires protestantes de Yüan-shêng-ho à les accompagner jusqu'à la mission catholique où elles seraient sauvées. Mais elles déclinèrent l'offre et allèrent se cacher dans les montagnes du Loup, ou Lang-shan. Elles y furent découvertes et massacrées le 24 septembre 1900.

Après la défaite des Boxers, quelques objets volés à la mission de Yüan-shêng-ho furent apportés chez un chrétien de Ta-fa-kung, nommé Ho Ch'êng, et rendus aux missionnaires de la S.A.M., revenus à P'a-tzü-bulung, leur station centrale.

Cette société, qui a son bureau principal à Chicago, 2839 W. Mc Lean Av. Chicago 47 III, et un autre à Oakland en Californie, continua après la dernière guerre mondiale à envoyer des missionnaires en Mongolie, dont elle recevait encore des rapports optimistes. Rapportons le nom de Mr. Törjessen, qui partit d'Oakland avec sa famille en automne 1948 vers la Mongolie. Dans sa lettre d'adieu à ses bienfaiteurs, il dit: "There is a real challenge for Mongolia today. In the district where our missionaries are working, several Mongols turned to the Lord and several requests have been received" (22). A peine arrivé à P'a-tzü-bulung, Mr. Törjessen et sa famille durent quitter leur mission et rentrer en Amérique.

La S.A.M. avait aussi une mission à Wang-yêh-fu, dans la tribu des Alashan (23). Les missionnaires de cette station fondèrent une filiale à 150 stades chinois de leur mission, dans un endroit nommé Ho-shui-ch'üan, le long de la route des caravanes au grand lac salé Djirandai. Il y avait à cet endroit quelques cabanes chinoises en guise d'auberges et quelques tentes de Mongols qui gardaient leurs troupeaux dans les environs. Le missionnaire de Wang-yêh-fu, Mr. Roberts, s'y rendait de temps en temps. La domination communiste mit fin à cette mis-

sion. En juin 1951, les deux derniers missionnaires de Wang-yêh-fu, Pao Hsi-lo et Pao Shih-lo (dont j'ignore les noms européens), abandonnèrent leur mission sous la menace communiste.

E.— *Les missionnaires indépendants, appelés "Brethren".*

Un autre groupe de missionnaires protestants, qui ont aussi travaillé chez les Mongols et dont nous n'avons pas parlé dans les M.M., est le groupe indépendant des "Brethren".

Une famille anglaise, Mr. A. Sturt, sa femme et sa fille, G. Eleanor, s'était fixée en 1935, près du village de Ta-ying-tzu, dans la tribu des Baarim, de la Confédération de Djun Uda au Jehol. Mlle Eleanor avait pris le nom mongol de Samdjima. Mr. Sturt, qui connaissait un peu de mongol, prêchait l'évangile et répandait des tracts ou des feuilles de propagande en mongol. Une de ces feuilles raconte la parabole du fils prodigue : "Oburadu kübegün gemshidjü botshighsan medegülbei" en cinq pages de texte et une d'illustrations : le départ du fils prodigue, représenté comme un riche Mongol qui s'éloigne à cheval de sa yourte, puis le fils prodigue gardant les porcs, enfin le même qui revient vers son père. Les trois scènes étaient dessinées dans un cadre typique : paysage et costumes mongo's.

Pendant la guerre sino-japonaise, les Brethren purent rester chez les Mongols de Baarim. Mais, en 1945, ils furent forcés par les communistes de partir. Ils s'établirent alors à Kalgan, où Mr. Sturt rédigea en mongol, avec l'aide d'un certain Füllingha, un Mongol de la tribu des Baarim, un catéchisme protestant intitulé "Eyisü Gerisdüs un bayar un medegen ü assaghulda harighulda". Trente pages lithographiées à Kalgan en 1946. C'est dans cette ville que la diaconesse Jessie D. Smith, adoptant le nom mongol de Handama, se joignit à eux.

Reculant toujours devant le front communiste, les Brethren se retirèrent en 1948 à P'a-tzu-bulung, dans la mission protestante de la S.A.M. Là se trouvaient à ce moment les familles des Törjesen, Anders W. Martinsson, Rv. Wesley Day et autres. Ils y eurent une discussion retentissante au sujet du nom de Dieu en mongol. Mr. Sturt défendait ardemment sa propre traduction de "sakighulsun" ou génie tutélaire, dont l'image se voit collée sur toutes les portes des payens!

En automne de la même année, les Brethren se réfugièrent à San-shêng-kung et se rendirent de là à Ning-hsia, où Mr. Sturt mourut en 1949. Les trois femmes s'établirent ensuite à Chung-wei, dans la province de Ning-hsia. Elles avaient à leur service trois Mongo's de la tribu des Gölömböir ün tshaghan köbegöti hushighun, qui se nommaient Sayirab, Baldan Dowar et Tshilaghun. A Chung-wei, les trois Anglaises se dévouèrent au service des malades et s'appliquèrent à l'étude du mongol. Car leur but restait toujours la prédication de

l'Evangile aux Mongols. A cette fin, elles organisèrent des courses apostoliques chez les Alashan. En charrette chinoise, elles se rendirent à l'automne 1949 à Yeke Tenggis, T'outao-hu en chinois, un grand lac salé dans le désert Alashan à deux bonnes journées de Chung-wei. Près du lac se trouve un grand monastère lamaïque appelé Tshoktu Küriyen, près duquel habitent quelques familles mongoles et chinoises. Les trois Brethren dressèrent leur tente devant le couvent lamaïque et prêchèrent en plein air au peuple mongol qui s'intéressa vivement à ces femmes étrangères. Comme celles-ci ne connaissaient pas encore assez de mongol, elles prêchèrent en chinois et un interprète traduisait leur discours en mongol. Dans ces sermons, elles attaquaient vivement les ido'es vénérées par les Mongols jusqu'à offusquer ceux-ci par leurs paroles au lieu des les édifier. Par respect pour leurs personnes, les Mongols les laissèrent retourner à Chung-wei sans les molester.

Mme Sturt quitta la Chine en 1950. Les deux demoiselles restèrent à leur poste et se rendirent une seconde fois à Tenggis en automne 1950 sans obtenir de conversions.

Malgré leur dévouement au soin des malades à Chung-wei, les communistes s'emparèrent de leur maison et chassèrent les deux missionnaires, qui rentrèrent en Angleterre en février 1951. Les Mongo's de Gölömböir qui les avaient suivies retournèrent dans leur patrie lointaine.

Telle fut la fin des missions protestantes chez les Mongols. De grands sacrifices avaient été faits par ces missionnaires protestants pour pénétrer chez les Mongo's de la M.I. Les communistes ont simplement annihilé leur oeuvre qui, au point de vue matériel au moins, avait réellement fait du bien à plusieurs Mongols pauvres.

N O T E S

- (1) Cfr. Mission Bulletin, 1956, p. 652, col. a.
- (2) Ts'ao Kai-ch'êng fut massacré par la "résistance" en 1950, dans les monts Alashan, sur la route de Ning-hsia à Ting-yüan-ying. Kao Kang, d'après un communiqué de l'United Press du 5 avril 1955, se serait suicidé en Mandchourie.
- (3) M.M. 209. Je profite de cette note pour faire quelques addenda et corrigenda au chapitre IX des M.M. : Les Auxiliaires des missionnaires.
 - a) p. 208, 3e ligne, et note (3), il y a une erreur à corriger : les Soeurs chinoises Shih Aghata et Shih Rosa ne s'appellent pas SSU (caractère qui signifie administrer), mais Shih (caractère qui signifie histoire). Dans la région Ordos-sud, le caractère Shih se prononce SSU (Ssu).
 - b) ib. p. 208, note (4) : "née en 1872. . ." La Soeur Bayindji Catherine, née en 1868, est morte le 5 mai 1907.

- c) ib. 209, note (5). Altandji est la fille de Manghalai et de Christine Deddjid. Son beau-père, qui était un Chinois, s'appelait Shih Ta-han. D'où son nom chinois de "Shih".
- d) ib. 210, note (7). Moo Okin est la fille de Haldjidai Francois et de Tshaghan Okin Catherine.
- e) ib. 212, note (13) : "née en 1903". Il faut corriger et ajouter : "Née le 22 février 1907 de Delger Pierre et d'Erdeni Tshitshig Anastasia et morte à San-shêngkung le 1er novembre 1928, après avoir fait des vœux privés comme postulante de la Congrégation de Ste Thérèse.
- f) ib. 212, note (14) à a et à c : fille de Keshig Tshoktu Joseph et de Tshaghan Tshetshig Marthe.
- g) ib. 212, note (15) à a : fille de Mandughal Cyrille et d'Erdeni Tshetshig Madeleine.
- h) ib. 218, à a à la 2e ligne : En 1893, Tshok üüreng, un Mongol très intelligent, fut envoyé au petit séminaire. Il était le fils de Sengke et de Randjid et appartenait au clan des Gadus. Après six mois d'études, il revint chez ses parents. Il devint plus tard grand-catéchiste.
- i) ib. 218, note (21), ajoutez : le prénom de Poro Okhin était Joseph et son nom chinois Pao.
- j) ib. 218, note (22) : André Keshig Batu, né en 1891, appelé en Chinois Hu Wehsin, entra au séminaire de San-tao-ho en 1899. Il se prépara au sacerdoce pendant 12 ans, mais retourna chez lui en 1912.
- k) ib. 218, note (23) : Fils de Mashi, de la Bannière Djinghar. Il s'appelle en Chinois Ch'ien Shao-t'ang.
- l) ib. 218, note (24), ajoutez : Son prénom était Michel et son nom chinois Ho (féliciter).
- m) ib. 218, note (25), ajoutez : fils de Mandughal Cyrille et d'Erdeni Tshetshig Madeleine.
- n) ib. 219, note (27), ajoutez : Erke Tshetshig Madeleine.
- o) ib. 219, note (28), corrigez : "Altantshetshig en Tshaghan Tshetshig".
- (4) Un jour, un chrétien venu à la messe fut enfermé dans un trou dans le sol pendant plusieurs heures. Une autre fois, il exigèrent une grande quantité de matériel de construction que nous avions préparé avec grande peine dans ce désert et ne donnèrent aucune compensation. Un jour que nous avions fait le voyage jusqu'à Hara Shili, l'entrée du village nous fut interdite. Une fois on nous laissa entrer pour célébrer la messe, mais on ferma les portes aux chrétiens venus pour y assister etc. etc. . .
- (5) Mission Bulletin, 1956, p. 716, col. a.
- (6) Bürin Tegüs et Haldjan.
- (7) Mission Bulletin, 1956, 716, col. b.
- (8) Pendant ces raids des bandes communistes, les chrétiens Paul Oldjei Batu, Pierre Mashi Bayer furent tués en 1947.
- (9) Amur Sana Victor.
- (10) Erdeni Dalai Pierre.
- (11) Bayin Dordji Paul, Sömber Jean, Sayishinggha Dominique furent tués en 1948 et Bayin Düüring Gabriel en 1949.
- (12) Il rassembla les enfants chrétiens dans une petite maison en pisé sur le bord nord de la plaine de Boro Balghasu.
- (13) Mashi Bayer de la Bannière Otok.
- (14) Dans la seconde moitié de 1948, l'abbé J.-B. Ma avait fait restaurer la mission de Hara Shili qui devint ainsi le centre des missions mongoles jusqu'à son départ en mars 1949.
- (15) Cfr. Mission Bulletin, 1957, p. 18, c. b. Le directeur du ranch était un chinois appelé Chang. En 1950, le ranch fut dédoublé : un autre fut fondé à Ts'angfang-liang, dans les bâtiments de la mission. L'église spacieuse devint un magasin de fourrage.
- (16) La chapelle fut construite sur les ruines d'un ancien temple lamaïque, appelé "Ulân lamain sümé".
- (17) 418 pages in 16°. Une collection de cantiques mongols en l'honneur des principaux mystères de N.S., de la S. Vierge et de St. Joseph fut ajoutée, mais les prières à plusieurs saints furent supprimées. Les addenda furent calligraphiés par Tshimek Delger Paul.
- (18) Cfr. J. Lefeuvre, Shanghai : Les Enfants dans la ville. Casterman, Paris 1956, 2ème éd. 40 ss.
- (19) Pendant 9 mois il fut enfermé dans un petit magasin, appelé en mongol "amitaingger". Il y était gardé jour et nuit. Pendant la nuit les gardes le tenaient constamment éveillé en frappant à la porte, etc. . .
- (20) Môngke Dordji André mourut en prison de misère et Oldjei Tshinggel Paul fut fusillé en 1951.
- (21) Cfr. Sven Hedin, Riddles of the Gobi Desert, 181-192. New York. E.P. Dutton 1933.
- (22) Il signe sa lettre : "Yours for Christ and the Mongols".
- (23) M.M. 248.

Apostolate Among The Taiwanese

— By Ivar S. McGrath, S. S. C. —

(Part Two)

MOST of the missionaries now active in Taiwan are working among the Taiwan-born Chinese. While it is true that at present greater numbers of conversions are being obtained among the mainland-born and the aborigines, nevertheless for the future of the Church in Taiwan it is the effort now being made to convert the Taiwanese that is of importance.

Of the present 10 million population, roughly 7 million are Taiwan-born Chinese. When the mainlanders are enabled to return to their home provinces it is with the Taiwanese Catholics that the churches now being built in every part of the island must be filled. The apostolate among the Taiwanese has proved difficult, but each year sees an increase in conversions, and it does seem that with more and more priests speaking the local dialects, with mission centers being established in all the towns and most of the villages, and with ever growing knowledge of local conditions and customs, the tempo of conversions among the Taiwanese will increase rapidly. Of 22,621 adult baptisms for the year ending June 30, 1956, 4,811 were of the Taiwan-born. At that time there were over 14,000 Taiwanese registered for instructions as catechumens.

Almost all the 400 priests who have come to Taiwan since 1950 are former missionaries of the China mainland. For those who spoke one of the local dialects — such as the Dominican Fathers from Fukien who spoke Amoy dialect or the Maryknoll Fathers from Kwangtung who spoke Hakka — it was possible to commence work among the Taiwanese the morning after arrival. For the majority, however, while they found themselves in an atmosphere entirely Chinese, beholding customs and manners quite familiar, there ensued a period of tedious language study before they could

be fully competent to engage in missionary activity among the native born.

It is of course true that there is an ever increasing knowledge of Mandarin among the Taiwanese, particularly in the cities, and the young people, Mandarin being compulsory in the schools, are growing up as fluent Mandarin speakers. Nevertheless, for the present, it is still essential for a priest to speak either Amoy dialect or Hakka depending on where he is located, if he would carry on a successful apostolate among the Taiwan-born.

FIRST CHINESE SETTLERS

It is of interest to review briefly how and when the Chinese from the coastal provinces of Fukien and Kwangtung first migrated to Taiwan. One would think that the Chinese who, even before the Christian era, had established settlements through south-east Asia, would have settled on the fertile island across the Straits. It is only when we remember that in practice the Chinese followed the trade routes, and that in early times there were no trading opportunities in Taiwan, that we can understand the apparent neglect. It was not until late in the 15th century that Chinese in any great numbers commenced migrating to Taiwan. Up to that time Taiwan had been almost exclusively inhabited by aborigines of Malayan stock who had migrated probably from Malaysia and Luzon, at some unknown date, and who today number about 140,000.

Strangely enough, it was the Japanese, later to occupy Taiwan for fifty years, who were responsible for the first Chinese settlers crossing the Straits. There is mention of a few Chinese expeditions to Taiwan from the 7th century on, but it would seem that no effort was made to establish permanent

settlements. During the Ming dynasty, towards the end of the 15th century, Japanese pirates, using Taiwan as a base, launched repeated raids along the south China coast, causing considerable devastation. Great distress was caused among the inhabitants of the coastal provinces, and many joined the pirate forces. The devastation brought about by the pirates, coupled with pressure of population, stimulated others, especially among the Hakkas, to cross the Straits and seek new opportunities on the fertile island of which much was now heard. Normally the settlers landed in the south and worked their way north and inland.

The Chinese population at the time of the arrival of the Dutch in the early 17th century is estimated to have been about 25,000. There was a constant struggle with the aborigines for land as the settlers moved in from the coast.

THE DUTCH AND KOXINGA

The first missionary endeavor on Taiwan — short lived and without permanent effect — was during the Spanish occupation of the north of the island. The Spanish arrived three years after the Dutch who, in 1624, having abandoned the Pescadores, which they had occupied two years earlier, founded two settlements in south-west Taiwan. Just as Protestant missionaries had followed the Dutch, so did some Dominicans from Manila avail themselves of the Spanish ships to come to Taiwan. The Dutch, who resented the presence of the Spanish, succeeded in driving them from the island in 1642, and with them the priests and Brothers. When, during the following century, a Jesuit cartographer was sent by the Emperor to chart the island, he found no Catholics.

Fresh impetus was given to the movement of Chinese to Taiwan by the man who in 1661 drove out the Dutch. Generally known to the Chinese as Cheng Ch'eng-kung, he is best known as Koxinga in the West. Permitted to use the imperial family name of Kuo by the Ming loyalists because of his services in opposing the Manchu invaders, he became known as Kuo Hsing-ye or Kok Hsing-ya in Amoy dialect. In combatting the Manchus, Koxinga was carrying on the work of his father, whose opposition to the Manchus ended with his capture. Koxinga's father, whose astute combination of trading

and piracy was so successful that he acquired a fleet of over 3,000 vessels, had actually been baptized a Catholic in Macao. He had married a Japanese woman and Koxinga, like many great leaders, was of mixed parentage.

Failing to defeat Koxinga in open battle, the Manchus, in order to deprive him of his source of supply, ordered the evacuation to the interior of all the coastal inhabitants. Koxinga decided to move to Taiwan. Koxinga's forces, augmented by islanders who flocked to join him, greatly outnumbered the Dutch, who after holding out in one of their forts for nine months, were forced to capitulate.

Ming sympathizers in great numbers now settled in Taiwan, where Koxinga removed all trace of Dutch influence and set up a society molded according to Chinese institutions. He died at the age of 39 and was succeeded by his son who continued the struggle against the Manchus. He, however, exhausted his strength in the vain effort, and after his death in 1682, his son (Koxinga's grandson) was in no position to resist successfully a Manchu invasion, and Taiwan became a part of the Manchu empire.

UNDER THE MANCHUS

Taiwan was made by the Manchus a prefecture of the province of Fukien, and the island steadily developed in commercial importance. Sugar and rice became sources of profit, and an ever increasing surplus of both was exported to the mainland. In 1885 Taiwan was made a province of China.

Shortly before that, Catholic missionaries again came to Taiwan. This time it was some Dominican Fathers who arrived from Amoy in 1859. In the face of great difficulties, principally with officials, they succeeded in establishing missions in south and south-west Taiwan. Taiwan was ecclesiastically a part of the Fukien Vicariate, priests were never very numerous, but strong missions were built up in certain places where today there are still Christian villages and communities.

CEDED TO JAPAN

In 1895, under the Shimonoseki treaty, concluded after the Sino-Japanese war of

1894-1895, Taiwan was ceded to Japan. Local leaders and officials in Taiwan were far from reconciled to the cession, and a Republic was proclaimed. The first Japanese transports arrived in June, and met with resistance from a hastily armed force of Taiwanese. Although after four months organized resistance could be said to have been broken, yet for several years the Japanese were periodically engaged in suppressing local uprisings. After the turn of the century uprisings were less frequent, but between 1907 and 1928 four armed revolts are counted — all dealt with ruthlessly. Similar ruthless measures were taken against the aborigines who for many years carried on intermittent warfare with the forces of occupation.

JAPANESE POLICY

The Japanese occupied Taiwan for fifty years — until the end of World War II. Their occupation of the island had its good and its bad aspects. They did bring to the island a rule of order, though stern, and a degree of material prosperity. Agricultural resources were developed, a good system of communications set up, hydro-electric power plants built. The Japanese were, if you like, exploiting the island for the advancement of their Empire-building ambition but in the process the Taiwanese did reap the benefit of a raised standard of living. In education the Japanese aim was to instill into the Taiwanese a sense of loyalty to Japan. Teaching was in Japanese, Chinese being taught only as a higher technical subject. It is estimated that in 1939 only half of the elementary school age Taiwanese children, about half a million, were in schools. In secondary schools the percentage was of course much lower, and at the University there were but 90 Taiwanese students, mostly in the School of Medicine. With the Japanese monopolizing nearly all professions, about the only promising career for a Taiwanese was that of a medical doctor.

Presumably the Japanese hoped to assimilate the Chinese population of Taiwan, but in that they were not successful. The Taiwanese continued to wear Chinese dress, and to cling to their own customs and practices. Today in Taiwan, while there are certain reminders of Japanese rule,

such as many who speak Japanese, Japanese style houses, restaurants supplying Japanese food, and a popular taste for Japanese music, yet in their essential customs and way of thinking, the Taiwanese are as Chinese as their forebears who migrated from the coastal provinces.

THE CHURCH DURING JAPANESE OCCUPATION

It is obvious that the Japanese would be wary of any outside influence, of anything that might conceivably interfere with the full acceptance by the Taiwanese of Japanese culture and way of life. For that reason, while it could not be said that the Japanese authorities hindered directly the work of the missionaries, it is yet true that the occupation made expansion of missionary effort quite difficult. The Protestants, who find it easier to quickly mobilize and train native ministers than the Catholic Church does to find suitable vocations fit to undergo the severe and lengthy training required for the priesthood, were in a stronger position. As a result, prior to the remarkable progress of recent years, the members of the Protestant Church in Taiwan greatly outnumbered the Catholics.

In 1913 Taiwan was made an Apostolic Prefecture. At no time however were priests numerous and though strong local communities of Catholics had been fostered in parts of the south, in widely separated places along the western plain, and in the north, at the time of the return of Taiwan to China in 1945, there were no more than five or six thousand Catholics on the whole island. Only one school, Blessed Imelda's Girls' Middle School, was in existence. This school, established in 1920, and in charge of the Dominican Sisters, was possible and needed because of the fact that the Japanese were little concerned with the education of women.

RECENT GROWTH OF THE CHURCH

Such, then, was the situation of the Church in Taiwan when the communist regime wrested control on the mainland. What proved so terrible a calamity for the Church on the China mainland was to be a most unexpected grace for the island

province. Priests and Sisters, expelled by the communists from the mainland, were free to engage in missionary work in Taiwan, and from 1949 the number of missionaries increased yearly and the Church organization developed. Today the Apostolic Internunciature has established a Legation in Taipei, the province is divided into one Archdiocese and four Apostolic Prefectures, and there are over 400 priests, more than 250 Sisters, and some 40 Brothers. That the apostolic effort of these newly arrived missionaries has met with tremendous success is amply attested to by the more than 80,000 baptized Catholics registered up to June, 1956, and by the reliable estimate that the present figure has already topped the 100,000 mark.

As has been stated, while most of the conversions of recent years have been among the mainland-born now living in Taiwan, many have been among the aborigines. It is, however, the purpose of our present study to examine the apostolate among the Taiwanese.

MISSIONERS AND THE TAIWAN-BORN

Those missionaries who formerly worked with the Hakka people or the Fukienese on the mainland and who are now active in Taiwan, say that the people among whom they now carry on an apostolate are in all essentials similar to their mainland brethren. If there be any difference, it would appear to be a greater simplicity and a stronger attachment to superstitious practices. The mainland Hakkas and Fukienese are more sophisticated and, possibly as a consequence, less zealous in the observance of traditional cults.

The descendants of the settlers from Fukien, known as Hoklos, number some five million out of the 7 million Taiwan-born population. The Fukienese are noted for their conservatism and in Taiwan the women bound their feet and the men wore pigtailed for years after the custom had been abandoned on the mainland under the Republic.

The Hakkas — literally the 'strangers' or 'guests' — are descendants of people who early migrated from north China, settling in parts of eastern Kwangtung, northern

Fukien, sparsely populated parts of south China, and on Hainan Island. As a result their speech is something between northern and southern Chinese. They are very individualistic. Foot-binding was never practised by the Hakka women who, unlike the Hoklo women, work in the fields alongside the men. The Japanese found resistance most bitter in districts predominantly Hakka.

From the point of view of the missionary, conditions among Hakkas and Hoklos are generally similar. One meets the same obstacles, employs the same methods, and it is a moot question which people are easier to convert.

SUPERSTITIONS

We have said that the Taiwanese are strongly superstitious, and the religious or superstitious practices are for the most part similar to those experienced on the mainland. There are, of course, certain local variations, certain local cults. Koxinga has a very prominent niche among the deities. Many temples in Taiwan are dedicated to him.

Possibly the cult of the goddess Ma Tsu, known as the Heavenly Mother, is the most popular. Her cult originated in Fukien Province about the 11th century and spread first among the fisher-folk of the south China seas, and among the farmers of the coastal provinces. An image of the goddess was brought from the mainland to Taiwan in the 17th century and enshrined at Pei Kang, a fishing town near the center of the island. A temple was later built at the spot and it is still a favorite place of pilgrimage. There are, altogether, an estimated 326 temples built in honor of Ma Tsu.

The temples in Taiwan are not particularly beautiful or artistic, but they are usually kept in very good condition, with reconstruction and improvements continually being undertaken. Some of them are situated in very scenic spots and all are well patronized by visitors and pilgrims, especially at festival time. A great number of pagan festivals are celebrated during the year and a not inconsiderable sum of money expended each time. The Nation-

alist Government, in the interests of national austerity, strives by edict and propaganda to reduce the number of such feasts, and the accompanying expenditure.

In the matter of superstitious practices in the family, and in connection with marriage, funeral and burial customs, the general picture is such as is seen on the mainland. There are some variations in detail, but then it is a fact that on the mainland superstitious practices vary in details from place to place. Springing from the same origins, the same fears and hopes, the over-all impression differs in little from the rites on like occasions in mainland provinces. If there be any difference it lies in the more general participation and greater attention to detail resulting from deeper and more widespread belief.

TAIWANESE CHARACTERISTICS

In order that we may understand the problems of missionaries active among the Taiwanese, and also acquire some insight into the methods by which conversions may be obtained, let us avail ourselves of the expedience of a priest who has achieved very great success among the native-born during the last few years.

This priest is stationed in a country district near the center of the island, in a rich agricultural area, thickly populated. He has baptized, since June 1953, 1,957 adults, or more than 500 each year. This year he hopes to baptize over one thousand. Below we summarize some of his ideas on the apostolate to the Taiwanese.

Strong attachment to superstitions is the primary obstacle to the conversion of the Taiwanese. In practice it is felt that if the grandmothers, staunch and conservative guardians of traditional superstitions, were removed — or rather converted — then the conversion of the younger generation would be infinitely more attainable. It is natural that the older people should resent any seeming interference with the traditional ancestor-cult, and in the close-knit family system of the Chinese the old folk retain great influence. The present practice of missionaries who permit converts to retain the ancestral tablets, having clarified the

Catholic attitude towards the dead and removed any definitely superstitious wording, is of inestimable value in assuaging the fears of doubting grandmothers.

Among the younger people, and particularly among the better educated and the city dwellers, there is a certain amount of atheism or agnosticism. Such an outlook is of course even more common among the more sophisticated mainlanders, and presents a similar problem, requiring a similar approach and answer. If the teaching of the Church is presented at the psychological moment, before the agnostic reaction to superstition has become a fixed habit of thought, a conversion is very probable.

A big aid in the apostolate is the fact that the Taiwanese are a very friendly people and, making it easier for the non-Chinese priest, have no anti-foreign feeling. They are grateful for small favors, and there is one priest who claims a convert as a direct result of a ride given on the back of his motorcycle. They respond quickly and readily to affection, and a missionary who shows a real interest in their families, their children, and their affairs generally, is well on the road to making converts.

The liturgy can be a source of great attraction for the Taiwanese who have a strongly developed sense of ceremonial and cooperate worship. Missioners should not overlook this feeling and must avail themselves of the immense possibilities presented by what should be the colorful and significant ceremonies of the Church.

The fact that it is less expensive to be a Catholic, while not a motive of credibility, at very least is no hindrance. The Taiwanese annually expend a considerable amount of money in connection with superstitious practices, and for that reason, no doubt, they prove generous Catholics. It is wise to ensure that immediately after baptism the converts should contribute towards the support of the Church. Though they contribute generously according to their means, it will still, in practice, cost them less than they formerly spent on superstitions.

The Taiwanese have great fear of, or regard for, the opinions of their neighbors. This is undoubtedly a human trait, but in

their case would appear to be very strongly developed. For this reason it is well for the priest to cultivate and be friendly with the neighbors of catechumens or prospective converts. Another human trait which with them seems to mean much, is the respect felt for the rich and influential. It is wise of the missionary to be on good terms with the influential and if possible get them to help and cooperate in certain works. They may not intend to become Catholics, it may even sometimes, as when there is a concubine, be extremely difficult, but if they are friendly, they can indirectly help the work of the apostolate.

Another fact noted in the Taiwanese mentality is the desire to belong to a big organization. The more the missionary stresses the world-wide size and the strength of organization of the Church the greater will be the appeal.

MISSIONARY METHODS

Having in a general way enumerated the Taiwanese characteristics as they appear to one very successful missionary, let us now examine some of the missionary methods of this same priest, and some of the apparent reasons for his success.

He makes full use of lay helpers and has in his district six praesidia of the Legion of Mary, the members of which do splendid work. He also uses, when possible, any willing Catholic, though perhaps not a legionary. He is very insistent on the necessity of this, as his parish already counts 3,000 Catholics and unlimited promise of additional converts. Even though he now has two young priests assisting him, the bulk of the work falls on his own shoulders, and if he were to concentrate on caring, without lay helpers, for his present Catholics, he would have to forego any further evangelization on a large scale.

He employs 13 well-trained catechists and maintains a high level of efficiency by regular weekly meetings at which problems are discussed and suggestions made. A monthly day of recollection for the catechists safeguards their spiritual life and ensures that they will not become mere salaried teachers but be essentially apostles. This year sixteen catechumenates have

been functioning in the district and the pastor states that another ten could have been opened if the teachers were available.

Great credit is given to a group of Sisters working in the parish. Their influence is especially powerful with the women and women in Taiwan are a very real force in the family.

An amount of welfare work has been performed in the district by the Church, but it is stressed that no connection between relief and conversion is allowed to grow. Help is given to the poor, and only because they are poor. One of the most valuable results of relief work, from the aspect of the apostolate, is that the rich and influential, seeing the charity of the Church, are very favorably disposed.

The method employed in setting up catechumenates is somewhat as follows. A catechist visits the promising village or district for a month or more, and during this time lays the groundwork. He explains the basic doctrine, and induces those interested to introduce their friends. If the locality continues to look promising and there are enough people interested, a catechumenate is opened.

The normal course in the catechumenate lasts for about six months. Instructions are given six nights a week for one hour and a half. The first two or three weeks instructions consist in apologetics only. A register of attendance is carefully kept and attendance is a factor when the question of eligibility for baptism is under consideration.

After baptism there follows one month's continuation course of doctrine prior to the reception of Confirmation. During this course a more detailed study of certain parts of the catechism is undertaken. The Sacraments are dealt with extensively and Catholic customs and traditions are fully explained. For a prolonged period a careful check is kept on attendance at Mass and the reception of the Sacraments.

MAINLANDERS AND TAIWANESE

There is a problem existing at present in many young missions in Taiwan, where, as so often happens, one finds no Taiwanese Catholics, but a certain number of Man-

darin-speaking mainland Catholics. This situation arises from the fact that conversions among mainlanders are very numerous and that mainlanders are scattered widely throughout the island — civil officials, military dependents, workers in factories, etc. As a result the prayers, notices, sermons, and so forth, are all in Mandarin. Frequently, because of this, the Taiwanese — we speak of prospective converts — will not go to the church.

On this matter one cannot do better than quote the experienced priest of whom we have spoken above. He says: "A Taiwanese Catholic willingly goes to a Mandarin-speaking church, but he would like to go to confession in his own dialect. But a pagan Taiwanese will not listen to the doctrine in Mandarin — students excepted. Nor will he join a Church predominantly Mandarin-speaking. On the other hand, a pagan mainlanders will often listen to the doctrine in Amoy or Hakka dialects."

The above-quoted priest speaks, of course, from his experiences in the country. The problem would be less in the larger cities where many Taiwanese speak fluent Mandarin. Even for the country exception was made of students who, naturally, would speak good Mandarin and understand with ease.

The problem, however, is very real, and can place a priest in some localities in an acute quandary. Should he avail himself of the opportunity presented by a minority of well-disposed mainlanders, and open for

them a catechumenate, thus making his new mission a Mandarin-speaking one and risking the alienation of the Taiwanese? Or should he go slowly, gradually winning the Taiwanese, and hoping that despite his attitude the mainlanders will be converted anyway?

There is really no satisfactory solution, and priests, according to their mentality and judgement, have acted variously.

THE FUTURE

Pirate depredations and later the Manchu invasion, caused the first Chinese settlers to inhabit Taiwan. Communist aggression of recent years has been instrumental in forcing another exodus from the mainland. This last migration of refugees, including as it does missionaries in great numbers, has been in the nature of a spiritual blessing for the Taiwanese. Whatever the future may hold, Taiwan, in the eyes of God, will never be the same again. The Gospel is being preached throughout the length and breadth of the fertile and beautiful island. Taiwanese, as we have seen, are entering the Church in ever greater numbers. When, once again, peace and liberty return to the China mainland, and the three million mainlanders now in Taiwan can go back to their homes, the Church in Taiwan will be strong in numbers and organization.

It would seem that the blood of the mainland martyrs is indeed proving the seed of Christians, and that the harvest is being reaped in Taiwan.

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La Piété Filiale en Chine Communiste

— E. Dépret —

LA Revue "Jeunesse de Chine" a commencé une enquête sur la Piété filiale le 16 octobre 1956 et, pendant quatre mois, l'a poursuivie activement. Quatorze articles ont paru, qui occupent plus de quarante-sept colonnes d'un texte serré et de lecture plutôt aride.

Comme il fallait s'y attendre, des pages entières sont consacrées à la critique de la Piété filiale telle qu'elle fut appliquée par le pouvoir "tyrannique" de la Chine féodale et par les tenants de l'idéologie capitaliste et bourgeoise. Le premier s'est servi de la Piété filiale comme d'un moyen pour asseoir son autorité et les autres ne sont guidés que par l'intérêt financier. Comme exemple typique du comportement bourgeois à l'égard des parents, on cite le cas de cet américain qui assure sa mère contre les accidents de voyage en avion, met une bombe à retardement dans l'avion qu'elle prend et, pour toucher la prime d'assurance, cause la mort de nombreux passagers.

Si les articles sur la Piété filiale ne contenaient que ce genre de propagande négative, ils ne mériteraient même pas qu'on les mentionne. Il est facile aussi de reporter ses propres déficiences sur les autres et de dire que les cas de manque de Piété filiale de plus en plus nombreux dans la société socialiste ne sont que les séquelles de systèmes économiques et sociaux antérieurs et de vices que l'éducation communiste n'est pas encore arrivé à déraciner, tant ils sont profonds.

L'intérêt de cette enquête est ailleurs. On n'y professe plus, comme au cours des campagnes de la "Réforme Agraire", des "3-antis" et des "5-antis", le devoir pour les jeunes de "s'opposer à la Piété filiale", de dénoncer ses propres parents et de se faire une gloire de les avoir accusés au

cours de jugements populaires. Tout au contraire, les Rédacteurs de la Revue prêchent en faveur du respect et de l'amour des parents. Ils critiquent les cas de persécution et d'abandon. Ils font une obligation aux enfants de les soutenir dans leur vieil âge. Tel militant de la Jeunesse Communiste confesse que, depuis qu'il se dévoue à la Cause révolutionnaire, il a négligé sa mère, il ne lui a plus écrit depuis des années et "a considéré la grande famille socialiste comme sa famille". Des caricatures nous montrent tel enfant délaissant sa vieille mère, incapable de travailler et sans soutien, sous le prétexte que "le salaire répond au travail." De la poche de ce jeune, gros et gras, sortent des billets de banque en liasse.

D'où vient ce brusque changement de ton ? De plaintes légitimes, exprimées par les parents de ces jeunes révolutionnaires, contre l'abandon dont ils sont l'objet. "La société socialiste, c'est bien beau, mais, du haut en bas, on ne s'occupe plus des vieux parents." Du mécontentement de jeunes militants, qui se sont vus critiqués publiquement pour n'avoir pas "rompu complètement" avec leurs parents réactionnaires et bourgeois et, pour cette raison, ont été privés de leur travail. De cas de plus en plus fréquents de vieux parents réduits à l'abandon et à la misère. Du réel danger social causé par le manque d'harmonie entre les vieilles générations et la génération montante. De l'opinion de certains militants qui voudraient que l'Etat et les coopératives prennent à leur charge les vieux et les vieilles de Chine et de la nécessité de leur montrer combien est impraticable semblable solution.

Cette dernière raison, à elle seule, légitimerait cette propagande en faveur de l'amour, du respect et du soutien des vieux parents. Si, comme l'affirment les statisti-

ques de 1953, il y avait encore en Chine plus de 64 millions de vieux incapables de travailler et que l'Etat donne à chacun 50 dollars G.Y. par an, le budget se trouverait grevé de la somme de 3.200.000.000 dollars G.Y., nécessaires à l'industrialisation de la Chine, à la propagande culturelle et à l'établissement de la société socialiste. S'opposer à la piété filiale dans ces conjonctures n'est pas dans l'intérêt du Parti. Rappeler le devoir de nourrir les vieux parents présente des avantages économiques indéniables.

Si la presse ne professe plus l'opposition aux parents, elle n'en continue pas moins à tenir certains principes fondamentaux. L'amour des parents doit être subordonné à celui de la patrie, les intérêts de la société familiale à ceux de la société socialiste. Le Parti n'admet pas que, sous prétexte de considérations familiales, on refuse de quitter ses parents et de se rendre là où la répartition du travail l'exige. On continue à louer la lutte des enfants contre leurs parents trop lents à entrer dans les coopératives et à se débarrasser de leurs vieilles idées. On ne conseille pas cependant de rompre tout lien avec eux. Toutefois, chose nouvelle dans la presse communiste, on critique ouvertement les interprétations erronées données, en pratique, aux principes tenus par le parti, aux directives qu'il a données, aux slogans des campagnes révolutionnaires.

Dans un article intitulé "S'opposer aux actes d'abandon et de persécution des parents. Aimer et soutenir ses parents est une vertu nécessaire dans la Société Socialiste", 16 Décembre 1956, Fong Ting, l'auteur, sans blâmer toutefois la conduite passée, fait cette mise au point :

"Jadis, pour combattre le système féodal, nous nous sommes opposés au code de morale féodale sur la Piété Filiale. Dans la période qui a suivi le mouvement du 4 Mai, l'opposition à la piété filiale a été l'un des thèmes progressistes.

"Durant la Révolution, des jeunes gens se dévouant à la libération du pays et de la société quittèrent leur famille et se jetèrent à fond dans la cause révolutionnaire. Ils considérèrent que les intérêts de la famille s'opposaient aux intérêts de

la révolution, de la nation, de l'état et de la société. Ils n'examinèrent pas si leurs parents avaient de quoi vivre et, le coeur durci, ils les quittèrent. Ils ne sont pas à blâmer pour cela.

"Ensuite, dans les rangs révolutionnaires, dans les organismes de travail ou d'études, pour assurer la répartition du travail, on insista sur l'idée qu'il fallait laisser de côté l'idée de la famille et les pensées la concernant.

"Pendant la période des "3-antis" et des "5-antis", le Parti fit appel aux jeunes pour qu'ils marquent bien la ligne de partage entre amis et ennemis, bourgeois et impérialistes. Cependant, en insistant sur le discernement à faire dans la lutte politique, il n'exigeait pas de rompre tout lien avec la famille. Insister sur la ligne de démarcation entre ennemis et amis n'a rien de blâmable en soi."

Le Parti ne rétracte donc rien du passé. Au point de vue du Parti Communiste, ces directives étaient "correctes", — car est "correct, moral et bon" ce qui sert les intérêts du Parti et la Cause révolutionnaire. Les interprétations outrancières que les "kanpus" de la Jeunesse Communiste en ont données et les conséquences pratiques qu'ils en ont tirées montrent cependant que l'éducation correcte des Jeunes doit être poursuivie pour que "la belle vertu de la Piété filiale, vertu nécessaire dans une Société socialiste", soit mise en pratique.

* * *

De fait, les cas cités d'abandon des parents prouvent que le rétablissement est à faire et que cette éducation prendra du temps.

Les Jeunes ont été formés, en théorie et en pratique, à mettre les intérêts du Parti au dessus de tout et à réagir contre l'idéologie et le comportement des générations passées. Ils quittent volontairement leurs familles ou sont forcés de le faire. Les parents se plaignent d'être abandonnés, isolés, loin de leurs enfants, peu respectés d'eux, sans piété filiale. Sur qui le blâme retombe-t-il?

Dans leurs cercles d'études, les jeunes ont étudié la Constitution et l'Article 93 dans lequel il est dit que l'Etat et les organismes du Gouvernement s'occuperont désormais du secours social, autrefois dans les mains des institutions privées. Avec un salaire mensuel moyen de 50 dollars G.Y., le travailleur trouve la charge d'élever ses enfants déjà trop lourde; est-il illogique, s'il estime que l'Etat et la Société doivent prendre en charge ses vieux parents? Est-ce égoïsme bourgeois? Est-ce impossibilité matérielle, fruit du nouveau système économique?

L'éducation du travailleur a fait comprendre que "le salaire doit répondre au travail" et que "celui qui ne travaille pas n'a pas le droit de manger". Certains ont poussé à l'extrême les conséquences de ces principes et vont même jusqu'à dire que les parents, en exigeant d'eux le pain quotidien, les exploitent.

On leur a dit et répété que le système féodal avait exploité la Piété filiale pour assurer la fidélité absolue au pouvoir tyrannique du passé. Les parents n'avaient donc plus le droit d'exiger l'obéissance. Les enfants, logiquement, ont rejeté et le système féodal et la piété filiale, qui en formait la base.

Eduqués dans la ligne d'une science évolutionniste et matérialiste, tenant l'homme pour un animal évolué, ils ont constaté que, dans la nature, les animaux ne s'occupaient que de leur progéniture et délaissaient leurs propres parents. Ils se demandent donc si la même loi ne joue pas pour les hommes. Tel militant, écrivant à la revue, affirmait qu'il ne voyait pas sur quelle base fonder l'obligation de s'occuper de ses parents et de les nourrir.

Le Parti récolte à pleines gerbes l'ivraie qu'il a semée. L'éducation reçue au cours de la lutte révolutionnaire porte de tels fruits qu'il sent le besoin de blâmer ces jeunes d'avoir oublié, dans l'étude et l'application du problème familial, certains de ses aspects sociaux, moraux, sentimentaux et l'obligation qui découle de la loi.

Le manque de respect pour les parents et d'harmonie entre les membres de la famille, le refus de les soutenir, s'ils sont

dans le besoin, est un grave désordre social. En ne remplissant pas leurs obligations envers les parents, les jeunes s'opposent à la "cellule de base" de toute société quelle qu'elle soit. Sans la famille, aucune société ne peut se maintenir, se perpétuer et se développer.

Deux formes de société familiale existent: la grande et la petite famille. Pour des raisons économiques, le système de la grande famille a prévalu et prévaudra encore longtemps en Chine. Certains jeunes préconisent la suppression de ce système qui fait peser sur eux une lourde charge. Ils suggèrent que les parents, après avoir élevé leurs enfants, se constituent une épargne pour leurs vieux jours. Sous le prétexte de collectivisation des terres ou du système du salaire individuel suivant le travail fourni, ils abandonnent leurs parents et ne veulent plus les nourrir. Ils veulent remettre aux coopératives le soin de les entretenir.

Dans les circonstances présentes, le Parti reconnaît que la charge peut être lourde; mais, s'ils remplissent leur devoir à l'égard des parents, ils montreront par là qu'ils aiment leur patrie et mettent les intérêts du pays avant leur propre intérêt. Celui qui n'aime pas sa famille et ses parents, n'aime pas non plus sa patrie.

De plus, en restant avec leurs parents en dépit des heurts inévitables entre vieux et jeunes, entre arriérés et progressistes, en les traitant avec patience, ils peuvent amener leurs parents à entrer dans les coopératives de production et changer leurs idées erronées sur le Parti et le Gouvernement du Peuple. S'ils doivent parfois s'opposer aux parents, qu'ils le fassent avec calme, sans colère et sans les persécuter. Si les parents n'ont aucune activité subversive de l'ordre public, les enfants qui restent avec leurs parents, grands propriétaires ou bourgeois, ne doivent pas être blâmés et personne ne doit les forcer à rompre avec eux.

S'opposer au système féodal reste une exigence des principes révolutionnaires; les jeunes cependant manqueraient de discernement, s'ils venaient à oublier que la Piété Filiale est une tradition de la Chine. En

dépôt de tous les changements survenus à travers les siècles dans le système matrimonial et familial, le peuple de Chine a toujours tenu en grande estime la Piété Filiale, l'amour des parents; le respect à leur égard, l'harmonie entre les membres d'une même famille. Depuis trois mille ans, les enseignements de Confucius, cités par la Revue, restent à la base de la famille. Ses disciples ont pu déformer sa pensée, certaines pratiques ne sont plus adaptées au temps présent, mais, dans ce qu'ils ont de durable, ils doivent être conservés par les Jeunes de la Chine Nouvelle.

Il serait inadmissible que le "peuple des travailleurs" néglige cet héritage et cette vertu, si fondés dans la "loi de nature". S'il fut un temps, à l'heure de la Révolution, où l'opposition à la famille fut un thème de propagande, les circonstances sont en voie de changer et la Société socialiste s'édifie. Si, sous prétexte de s'opposer aux excès du féodalisme, on supprimait d'un seul coup tout ce que les sages de la Chine ont enseigné et le peuple pratiqué, et s'il fallait tout détruire de fond en comble pour refaire ensuite ce que le peuple des travailleurs a toujours vécu, ne serait-ce pas absurde?

Ces arguments de raison et de tradition — ce dernier nouveau dans la presse communiste — doivent guider les jeunes dans leurs rapports avec leurs parents. Ils n'excluent pas dans les membres, "doués de raison et sentiment", de la Société Socialiste le "noble sentiment de l'amour" filial. Cette affection si profondément enracinée dans "la nature de l'homme" se retrouve en tout lieu et partout il subsiste.

Pour en donner un exemple, on cite des extraits du Diaire de Chuteh, l'idole de l'armée de la libération, "Reminiscences sur ma Mère", publiés dans le "Journal de la Libération" du 5 avril 1944:

"A la nouvelle de la mort de ma mère j'ai éprouvé une grande peine. J'aimais ma mère et tout spécialement sa vie industrielle. Ma mère aimait le travail. . .

La plus grande caractéristique de la vie de ma mère fut qu'elle n'a jamais cessé de travailler.

Je dois être reconnaissant à ma mère de m'avoir donné l'expérience de vaincre les difficultés. Ceci m'a permis, pendant 30 ans de vie militaire et d'activité révolutionnaire, de surmonter les difficultés et de ne jamais être terrassé par elles.

Je dois être reconnaissant à ma mère de m'avoir donné l'expérience de la production, de l'esprit révolutionnaire et de m'avoir mis sur le chemin de la révolution. Au cours de ma vie, je me suis de plus en plus convaincu que semblable connaissance et un tel esprit sont les richesses les plus précieuses du monde. Comment puis-je payer la dette que je dois à ma mère?"

L'amour de la cause révolutionnaire n'est pas en contradiction avec le sentiment d'affection pour les parents. Faute de l'avoir compris, les jeunes ne respectent plus leurs parents et ne pratiquent plus la "belle vertu de Piété Filiale". Il ne faut pas supprimer ce sentiment, mais le subordonner à l'amour de la cause et de la patrie.

Ce comportement filial étant une vertu sociale, il n'est pas étonnant que la Constitution et la Loi matrimoniale s'en soient occupées. La Constitution protège la famille; la loi matrimoniale exige que "les parents élèvent leurs enfants et que les enfants nourrissent leurs parents et évitent mutuellement tout acte d'abandon et toute persécution." L'ordre dans l'Etat le demande et aussi ses intérêts: ceux-là même qui permettront l'industrialisation de la Chine et la reconstruction économique. Cette question reste au premier plan et elle le restera longtemps encore. Si les parents étaient à la charge de l'Etat, des Coopératives et des organismes gouvernementaux, le Parti et le Gouvernement n'y trouveraient pas leur intérêt. Ses charges sont déjà trop lourdes. Les jeunes doivent donc comprendre qu'ils ont à nourrir leurs parents dans le besoin. C'est une obligation de la Loi et ils ne peuvent l'éluder.

Voilà ce qu'ont oublié les jeunes dans leur comportement et les enquêteurs du Parti les en blâment.

Tout en reconnaissant que l'enquête menée et le ton des articles sont d'une valeur plus grande que les appels à l'opposition à la famille, à la dénonciation des grandes campagnes révolutionnaires et que les récits des actes "d'héroïsme" et d'accusation des parents au cours de jugements populaires, on ne peut cependant s'empêcher de penser que la campagne en faveur de la piété filiale est une manoeuvre politique du parti, passé maître dans l'art d'utiliser les sentiments, nobles et bas, à ses propres fins et pour ses propres intérêts.

Autrefois, le Parti poussait les enfants et les jeunes à s'opposer à la piété filiale pour s'assurer parmi les jeunes des agents de sa politique de destruction du système social existant et pour supprimer, en servant d'eux, les grands propriétaires, les bourgeois et les antirévolutionnaires. La Jeunesse Communiste n'a-t-elle pas pour mission d'exécuter les directives "correctes" du parti?

Maintenant on recommande la piété filiale et, en agissant ainsi, le Parti réduit les dépenses de son budget en reportant la charge de l'entretien des vieux parents sur leurs enfants. On leur demande de ne pas quitter la famille, de ne pas rompre les liens avec elle, d'user de patience avec les vieux, d'agir par la persuasion — et l'on sait ce que ce terme implique de pression harassante — pour amener les parents à entrer dans les coopératives de production. On les louera d'être les agents de cette collectivisation dans les villages, de cette dépossession "volontaire", des sacrifices faits pour nourrir leurs propres parents. C'est dans l'intérêt du parti. Pour le moment chacun recevra "le salaire selon le travail" en attendant le jour, lointain encore, où chacun recevra le nécessaire "suivant ses besoins". Les vieux, d'ici là, auront tous disparu, finissant une vie de travail dans la misère, privés du domaine familial et sans épargne.

On affirme que la piété filiale est une obligation. En définitive quel en est le fondement? Les intérêts collectifs d'un Parti, d'une société, d'un état? ou bien

les droits individuels des personnes, membres de la société? Sont-ce les intérêts ou les droits qui fondent le devoir?

Les auteurs des articles cités ne nient pas que les parents n'aient certains droits, mais ces droits, ils ne les possèdent qu'à titre de membres de la société, de travailleurs, d'agents utiles de la production. Les enfants ont à leur égard des devoirs, mais le seul fondement donné à ces obligations, c'est l'intérêt du parti et de la société. Or, les intérêts de la société changent suivant les époques, les devoirs qui en découlent doivent nécessairement changer avec eux. La Piété filiale imposée aujourd'hui comme un devoir utile à la société ne l'était pas hier, tout au contraire, c'était l'opposition à la piété filiale qui en était un. Or, les enquêteurs de la revue affirment que la Piété filiale est une tradition trois fois millénaire de la Chine et reconnue comme un devoir par son peuple. Ni les changements sociaux, ni les intérêts divergeants des dirigeants qui se sont succédés n'ont pu l'altérer, le changer ou le périmer. Quel est le fondement de cette stabilité? Sont-ce les intérêts sociaux et économiques différents au fur et à mesure des changements politiques et sociaux survenus? ou bien les droits de la personne humaine? Les intérêts changeants de la société ne peuvent donc fonder le devoir stable de la piété filiale.

Les devoirs des enfants envers leurs vieux parents seraient-ils fondés sur le "noble sentiment" de la piété filiale? Aucun changement dans le système matrimonial ou social n'a pu altérer ni détruire ce sentiment, fondé sur la nature de l'homme et sur les liens de consanguinité, pas même l'amour inconditionné de la cause révolutionnaire. C'est lui qui rend les obligations de la piété filiale plus faciles à remplir. Mais, par lui-même, il ne peut fonder l'obligation, comme le faisait remarquer justement un des correspondants de la Revue. S'il présente des caractères de stabilité inébranlable, d'où lui viennent-ils?

Le sentiment, comme l'intérêt, est instable, variable et changeant, surtout si les personnes pour lesquelles on doit

l'éprouver ont perdu ce qui pouvait le susciter. Certains vieillards sont attirants. Beaucoup ne le sont plus. Beaucoup ont des manies, des infirmités, des exigences qui sont à charge. Les heurts sont fréquents et même quotidiens. Leurs idées sont du passé, comme leurs souvenirs et leurs habitudes. Il se peut même que ces vieux parents, en ne remplissant pas leurs obligations, n'aient pas toujours mérité l'affection de leurs enfants, qu'ils ne soient pas dignes de respect et n'aient pas donné bon exemple. Il se peut même que le sentiment d'affection filiale soit mis en brèche par l'affection de l'épouse, celle des enfants et, dans la Nouvelle Société Socialiste, par l'attachement à la cause révolutionnaire et aux intérêts du Parti. Il faudra, dans ces conjonctures, autre chose qu'un sentiment pour légitimer l'obligation d'aimer, de respecter et de nourrir ses parents et pour remplir ce devoir avec la conscience que cela leur est dû, parce qu'ils y ont droit, à titre personnel et inaliénable.

Les parents âgés et incapables de travailler ont, comme toute personne humaine, le droit primordial à la vie. C'est ce droit à la vie qui fonde l'obligation pour les parents d'élever leurs enfants, celle pour les individus de travailler et celle pour les enfants de subvenir aux besoins de leurs vieux parents. Ce devoir des enfants se trouve renforcé par le fait que les parents,

devenus chefs de la société familiale, "cellule de base" de toute société, ont le droit de propager la vie et d'être les coopérateurs de la nature — et de Dieu —. A ce titre, fondé en nature, ils ont droit à l'amour, à la reconnaissance, au respect, à l'assistance matérielle et morale de la part de leurs enfants. Sans eux, la société elle-même ne pourrait se maintenir, se perpétuer et se développer; les pères et mères de famille ont donc un droit personnel à voir les lois de la société protéger la famille et encourager les enfants à remplir leurs devoirs envers eux. S'ils ont rempli leurs obligations de chefs de famille et bien servi la société par leur travail, les sentiments d'affection, de respect et de reconnaissance s'exprimeront plus spontanément et les devoirs filiaux seront remplis avec plus de facilité. C'est tout naturel. Qu'il soit dans l'intérêt de la Société de promouvoir la piété filiale, d'en faire l'éducation parmi les jeunes, de réprimer les manquements par la loi, c'est de toute évidence. Ce ne sont, cependant, ni la loi ni le sentiment filial ni les intérêts de la société, mais les droits des parents qui fondent les obligations des enfants.

La Piété Filiale n'est vertu nécessaire, devoir obligatoire et "sentiment noble" que si elle transcende les intérêts — individuels et collectifs — et respecte les droits de la personne humaine.

Il y a des cas et des moments dans la vie des nations, où seul le recours à des principes supérieurs peut établir nettement les limites entre le droit et le tort, entre le licite et l'immoral, et apaiser les consciences en face de graves résolutions. C'est pourquoi il est consolant dans les débats d'aujourd'hui de voir en plusieurs pays les hommes parler de la conscience et de ses exigences. Ils montrent ainsi qu'ils n'ont pas oublié que la vie sociale échappe au chaos dans la mesure où elle s'appuie sur des normes absolues et sur une fin absolue; ils condamnent implicitement ceux qui croient pouvoir résoudre les questions de vie humaine en commun sur la base de formes extérieures satisfaisantes et avec des vues pratiques visant à agir dans chaque cas particulier selon les suggestions de l'intérêt et de la puissance. . . .

Les vues unilatérales qui tendent à faire agir selon les circonstances uniquement en fonction de l'intérêt et de la puissance a pour effet que les cas d'accusation pour perturbation de la paix se trouvent traités de façons très diverses, si bien que l'importance respective qu'ils ont à la lumière des valeurs absolues se voit purement et simplement inversée.

(Pie XII, Message de Noël, 23 décembre 1956)

Chinese in Cambodia

— John Campos —

THE following observations regarding Chinese living in Cambodia, are drawn from the experiences of two separate visits to the country, the first in 1954 and the second in the present year.

It is impossible to know exactly how many Chinese there are in Cambodia, because there is nothing resembling an accurate census, and questions on the matter bring forth many divergent opinions. These seem to be grouped, however, into two main bodies of thought, one of which states that there are 200,000 Chinese out of a total population of four million. The other would have the number of Chinese at 700,000 out of a population of five million.

How to arrive at a proper estimate is patently difficult, but we can assume that there are at least half a million Chinese in the country. In an official census of the principal city, Phnom Penh, the Government puts the figure for its Chinese population at 170,000. The city having the second largest concentration of Chinese is Battambang in the southern part of the kingdom, where it is estimated that there are about 100,000. Of course, there are a great many who live in the country regions and for this reason have probably never been included in an accurate count. Besides those who have been in residence in the country for some time, there are many who have recently arrived from Vietnam

where living conditions, forced on the people by the Communist upheaval, became so grave many Vietnamese emigrated to the kindlier atmosphere of Cambodia.

The business of the Chinese in Cambodia is mostly in merchandising. While the native Cambodian finds his livelihood from the soil, and the Vietnamese from the rivers and lakes, the Chinese will be found in the stores selling household commodities. As in other nations of the Far East where the Chinese seem to have taken over the small stores of the country, there exists a fine spirit of cooperation between them and the Government, which permits them to continue to ply their trade peacefully throughout the land. The only apparent difficulties seem to exist between the Cambodians and the Vietnamese, who cherish age-old prejudices against each other.

On the question of Communism among the Chinese in Cambodia, it is accurate to say that many of them who know nothing of what Communism means have been deceived by the propaganda efforts of Peking, and even if they have not given their names to the Party as members, at least have been imbued with the doctrine of the Reds. On the arrival of the Red China Premier and Foreign Minister, Chou En-lai, practically the whole city of Phnom Penh turned out to meet him and to give him a welcome that can only be described as royal. How-

ever, in his dealing with the Chinese community Chou assumed the attitude of leader rather than comrade and when they petitioned him to grant aid to the various Chinese works in the country, e.g., schools, hospitals, etc., he turned a deaf ear to their requests or shrugged them off with a few unrelated observations. The result of all this was a deep feeling of disappointment among the elder Chinese who concluded that their display of hospitality to the Premier had been wasted.

Among the young Chinese, however, there is an almost universal leaning toward Communism. The reason for this is the tidal wave of propaganda which sweeps over the Chinese community filling the hearts of the inexperienced with great dreams. The daily papers, weekly and monthly magazines, are filled with Communist distortions. In the libraries can be found well-bound Chinese books printed on the best paper, and eight out of ten of them are Communistic. The majority of these books are produced in Canton and Hongkong under the guidance of Peking.

There is also a French daily, published by a prominent Vietnamese, which contains much Communist Propaganda. It has a wide circulation among the Chinese. The same may be said for the Chinese schools; nine out of ten of the textbooks used are published by the Reds. It would appear that the Government of the Kingdom does nothing to check the spread of Communism within its borders and if anything, seems to encourage it in every possible way.

Catholics in Cambodia number about 1,200; 300 of these are in Phnom Penh; a hundred or so in Battambang, and the rest scattered among the smaller towns. Practically all the Chinese in this country speak the Swatow dialect, with the exception of one Cantonese speaking area, Snoul. In this latter place there

are a good number of Catholics to whom we had the opportunity of preaching in 1954. The spiritual life of these people is cared for by a few hard working Chinese priests. French and Annamite missionaries care for the people in the other parts of the Kingdom.

In 1954 Father Desruelle, an ex-missioner from China came to Cambodia with the express intention of working among the Chinese, whose language he knew very well. In October of the same year another priest, Father Ginestet, who had worked in the same Province of China, came to help him.

These priests have done admirable work, and have covered the whole of the Kingdom in their efforts to care for the Catholics of Chinese origin. Their toil has not been without fruit. The good seed planted in their visits has produced small communities of Catholics throughout the land. They have had especially remarkable results in the city of Phnom Penh, where they have erected two schools, and with the help of some well-trained catechists have instructed many in the fundamentals of the Faith. On the Feast of the Assumption of our Blessed Mother, Fr. Desruelle baptized fifty people. Of great help in this work among the Chinese are two nuns of the Congregation of Providence Sisters, who are themselves natives of Manchuria, and who conduct the work of the Holy Childhood in the city.

The real hope for the expansion of the Church among the Chinese in Cambodia rests on vocations among the Chinese themselves. A seminary to train such prospects for the priesthood has been planned, and will be erected in Saigon, under the direction of His Excellency, Bishop Karl van Melckebeke, C.I.C.M. former Ordinary of Ninghsia, who was expelled by the Reds from his Diocese, and is now directing the efforts of the Church to care for Chinese in countries other than their own.

Fiesta

FIESTA is a word that gladdens the heart and raises the emotions of every Filipino. To him it means devotion to the saints, feasting, dancing, processions, weddings and above all a few days respite from his everyday toil in eking out a living.

Although the Filipino is a curious mixture of many races and his language a melange of Malayan, Spanish, and Chinese, his Latin background is never more pronounced than in his devotion to Fiesta. Compare his activities during these hectic days with those of his distant cousins in South or Central America, and one finds them almost identical.

Fiesta means feastday. The history of Fiesta is fairly simple. Each town or village in these Catholic lands of Central and South America and the Philippines is put under the protection of a saint for whom the people develop a natural love and dependence. When the feastday of the patron saint arrives it is the custom to celebrate it in the most elaborate fashion possible. The festivities usually begin a day or so before the feast and continue through the evening of the feastday itself. The celebration has its religious, social, and business aspects.

For days before the actual feast, merchants have been arriving in town with their goods and portable stands. Food, candies, religious articles, as well as the many items that are indispensable at any fair or circus such as colorful balloons, candy, soft drinks and toy animals are sold to the people who throng the town from far and near to celebrate Fiesta. These merchants travel from town to town arriving in time to sell their wares during local Fiestas.

Prospective godfathers of the children to be baptized or confirmed on the feast begin to arrive to add excitement to the family scene. School children feverishly hurry last minute preparations for the songs and dances they will perform. The town itself takes on a festive air with arches of palms erected at its main entrances and most of the houses displaying colored streamers in the doors and windows.

The feastday itself begins with loud and joyous ringing of the church bells. A solemn Mass is celebrated in a church packed with people. The aisles are crowded with children enraptured at the colorful ceremonies taking place before them. Candles sold by eager vendors at the door are in the hands of everyone, and the interior of the church is bright with their light as well as the light of hundreds of other candles burning before the statues of the favorite saints.

The highlight of the morning's ceremonies comes with the procession of the statue of the

patron saint, which is carried reverently through the church and around the streets of the town. The town band leads the way, followed by the children dressed in their best clothes, then the various societies of the Church which immediately precede the honor guard escorting the statue.

After Mass it is "open house" in every home in the town. Friends pass the day visiting and tasting the candies and other foodstuffs offered to all comers. The hawkers do a rushing business in all those articles which are seldom seen in the town during the rest of the year. Children eat themselves sick at the stands catering to their inexhaustible demand for sweets.

Back at the church, the Fathers await the arrival of the Bishop, who will confer the Sacrament of Confirmation. Meanwhile there is much work to be done, marrying couples who have chosen this feastday as their wedding day, and baptizing infants whose parents have waited for this occasion, out of devotion or convenience's sake, to have their offspring receive the Sacrament.

With the arrival of the Bishop there is a concerted rush for the church as parents, children, godparents and sponsors gather for the important event of Confirmation. It is also one of the few opportunities the people have to see their Bishop, whose busy travels around the diocese often limit his visit to the town to this one time each year.

Following the ceremony of Confirmation at the Church, the people retire to their homes for dinner and make preparations for the evening's festivities.

That evening the plaza, a large square between the church and the city hall is ablaze with light. At one end of the plaza is the band while the square itself is filled with men, women and children dancing not only the traditional Filipino dances, but also the latest dance routines imported from Europe and America. The swirling skirts of the women and the gaudy costumes of the men as they circle and weave in the brightly lighted plaza is a truly colorful sight.

The dancing continues far into the night, but as morning approaches couples, then whole groups drift away to their homes, or begin leaving the town by bus, horse carriages, or on foot. Sleeping children are carried off in their parent's arms as the band plays its last number and packs up its instruments. Vendors' stands are dismantled and carted away. Soon the plaza littered with paper, bottles and broken balloons is deserted. The lights flicker out one by one and the Fiesta is over.



ways a highlight of the Fiesta when the patron of this fishing village is ceremoniously taken to view the fishing be



A bejeweled and new, beautifully embroidered for the Virgin Child are provided the Fiesta (left).

A traditional of the patron an ancient brought from centuries ago (right).

Children share phases of Fiesta school play them a chance dress like (opposite).

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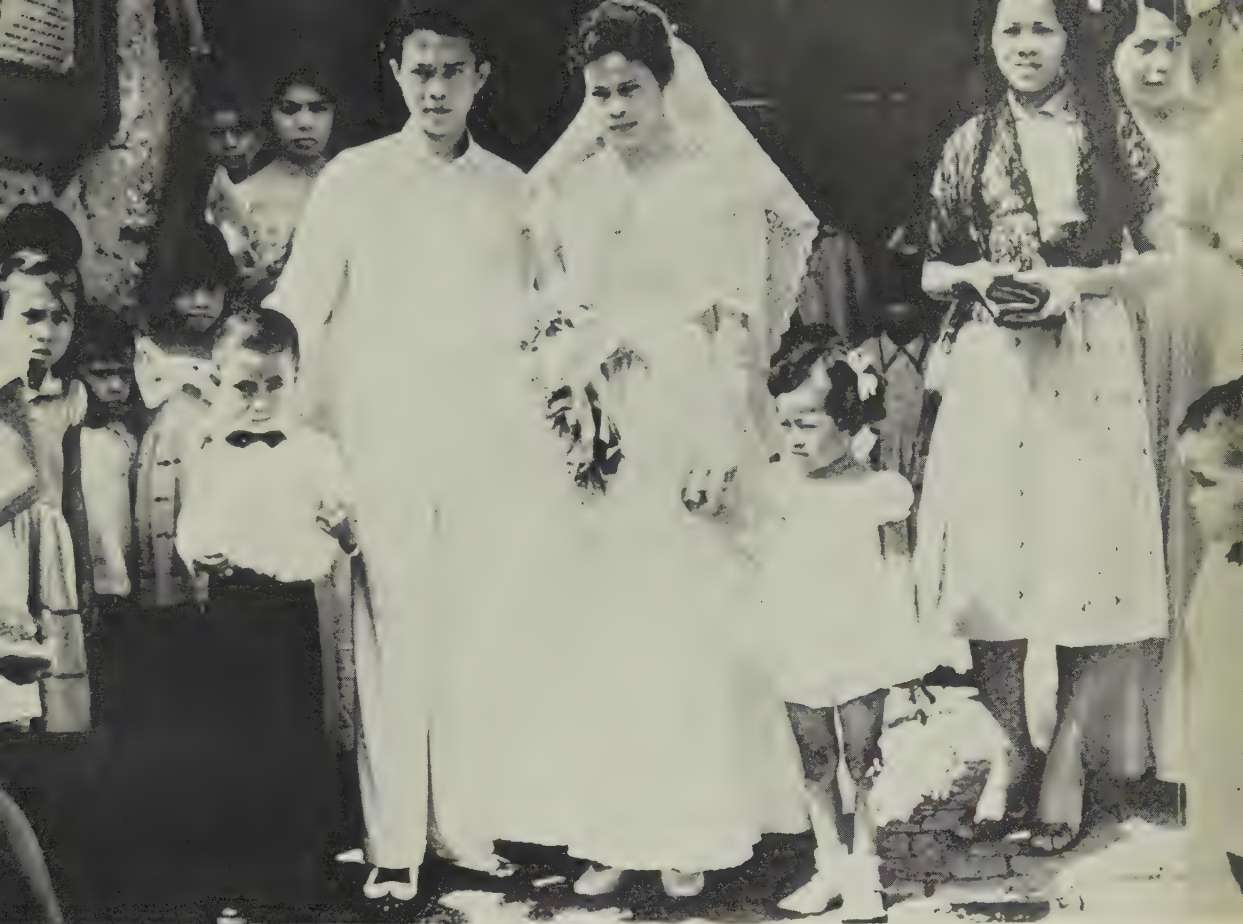


◆
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 ←
 The padre helps t
 little girl decide w
 to buy. Toys such
 these can only
 bought when t
 Fiesta mercha
 comes to town.



*
 Time..... a time for
 wearing new clothes...
 *
 To buy dainties
 *
 and gifts for chil-
 dren.
 *





What better time for a wedding than a Fiesta? (above)

Relatives returning to their native towns for the Fiesta are eagerly sought after to be godparents or sponsors (opposite).

A steady line of worshippers files into the Church during the day to attend Mass, Baptisms and Weddings (below).





↑
The Church wall serves as a background for the Fiesta wedding picture. Corrugated iron replaces the huge adobe walls in many churches damaged by bombing in the war.



←
Juan, cools his drink while waiting for friends to buy a drink. Iced beverage is a favorite with Filipinos of all ages, and an endless variety is sold to thirsty celebrators.





The Bishop's presence at dinner is an honor sought by every family during the Fiesta

stand is doing a brisk business. Balut, a hard boiled duck egg, rivals sweets for people's taste.

Even the padre finds something to buy — balloons for his altarboys!





The Fiesta serves as a yearly reminder to the people of their religious obligations — so the parish priest is kept busy day long in a task he loves ...

Communist Policy

1. *China Comes To The Rescue*

COMMUNISM teaches that the chain of imperialism will give way where the links are weak. Now it is the Communist chain that is giving way and its weakest links are Poland and Hungary. The Soviet leaders have not made a good job of repairing the chain and they failed in their claim to ideological leadership through inability to give a consistent Marxist-Leninist interpretation of the events that occurred after Stalin's death. China has stepped into the breach. She has produced an authoritative exposition of Communist dogma as applied to present conditions and has sent her most skillful diplomat, Mr. Chou En-lai, to visit Moscow, Warsaw and Budapest. China's ideological contribution and Mr. Chou En-lai's diplomacy have shown above all China's concern to preserve the Sino-Soviet alliance and the unity of the Communist movement. A split in the Soviet bloc might force the Soviet Union to reduce its assistance to China. It was, therefore, in

China's interests to come to the rescue of the Soviet Union in Europe, especially as her own pretensions to leadership lie more in Asia. By doing so, China has greatly enhanced her status in the Communist bloc as a whole.

China's Ideological Contribution

The Chinese leaders reacted slowly to developments in Eastern Europe. Before the Hungarian uprising they welcomed the loosening of Soviet control over the satellites, but they endorsed Soviet action over the uprising itself. They approved the Soviet agreement with Mr. Gomulka, but avoided comment on the Soviet-Yugoslav controversy. It seems that they were reluctant to take sides and only did so because the Soviet failure to find a solution for Hungary and restore relations with Yugoslavia threatened to undermine the unity of the Communist bloc.

The Interpreter

2. *Background of Soviet-China Union*

SINO-SOVIET relations are based on the 1950 Treaty of Alliance, which was brought up to date in October, 1954, when a Soviet delegation, led by Mr. Khrushchev, visited Peking. A significant factor at that time was Soviet willingness to recognize China as an equal. This was reflected in the abrogation of all remaining Soviet privileges in China and, more re-

cently, in a speech by Mr. Khrushchev on November 29, 1956. He declared:

"In China the revolution is developing in original forms. . . the Chinese leaders are not transferring mechanically this (Soviet) experience into their country; they are applying it creatively in conformity with national Chinese conditions."

The USSR has granted China two substantial credits: one for the period 1950-55 worth \$300 million, repayable in goods, gold or dollars by the end of 1963; the other, granted in 1954 on a "long-term basis," worth 520 million roubles (\$130 million). In addition, a comprehensive Sino-Soviet trade agreement, signed in April, 1950, for an unspecified period, covers the supply of Soviet capital equipment, military supplies, oil and steel in return for Chinese foodstuffs and raw materials. Most of the Soviet equipment and credits since 1954 have been tied to the building of 211 specific industrial projects, of which a number are now reported to have been completed.

Sino-Soviet agreements, with subsequent protocols, were also signed in 1954 for the exchange of scientific information and experts, and for Soviet assistance in developing atomic energy. Trade agreements with Poland, Czechoslovakia and East Germany, renewed annually, provide for the supply of East European machinery in exchange for Chinese raw materials and food products, but the value of these exchanges is rarely mentioned. Agreements signed with Poland in March and December, 1955, specifically promised deliveries of tractors and other agricultural machines. This appears to confirm reports that the USSR has been unwilling or unable to supply sufficient farm machinery (one of China's most urgent needs) because of her own

pressing requirements.

While it is difficult to establish the amount of capital equipment China is receiving from the Soviet bloc, any interruption of supplies would clearly be a setback to Chinese industrialisation, especially as much of the Soviet aid is tied to key projects. Similarly any sudden withdrawal of Soviet experts could seriously embarrass Chinese plans, though efforts are being made to train Chinese technicians to replace foreigners.

China is still at a comparatively early stage of her revolution. She aims to be fully industrialised and socialised by 1967. The present period in China therefore corresponds roughly with that of the 1930s in the USSR, when a great deal of coercion was necessary to enforce collectivisation and the build-up of heavy industry. Recent articles in the Chinese Press have stressed that the standard of living can be raised only gradually while "Socialist industrialisation" is being pushed through. They admit that people have been asking why the development of heavy industry cannot be slowed down and more consumer goods put on the market. The Chinese leaders are faced with the problem of enforcing strict discipline in order to carry out their economic plans at a time when people in other Communist countries are pressing for more relaxation and, in some cases, getting it.

The Interpreter

3. *Red Peace Offensive Analyzed*

RECENTLY in their peace propaganda campaign the Chinese Communists have resorted to the tricks of fabricating stories and distorting people's views on the so-called peace talks. But their attempts have met with rebukes and completely failed in their purpose.

In order to enable the public to gain an insight of Red intentions, a reporter of *Tzu Jan Jih Pao* has asked an authority

on the subject to comment on the recent Red peace offensive.

This commentator first analyzed the present predicament of the Reds by saying: "The Chinese Red regime is confronted with the critical question of Taiwan. As long as Free China exists in Taiwan, the Red regime has little hope to be admitted to the United Nations or recognized by the major powers. The Reds find it difficult

to convince the Chinese people and will not be able to lighten their burden of military expenditure. In a word, as long as the Taiwan question remains unsolved, the Red regime cannot be fully consolidated."

The commentator next pointed out that the Chinese Reds started the slogan of "liberation of Taiwan" two years ago. "But owing to the internal weakness among the Red ranks and also because economically and militarily they cannot start a war, their only way to solve the the Taiwan question is by holding peace talks", he continued.

This informed person warned that the

professed intention of the Reds to hold peace talks was by no means sincere. It was but a "camouflage" to cover up the Communist aggressive designs.

On the Red policy of "United Front", the commentator said the Reds had in this a dual purpose. "Internally they wish to win the sympathy of the overseas Chinese and to influence and weaken the will of the people in Taiwan and externally they hope to soften the American attitude and promote closer relations with Japan, thereby enabling them to extend their influence in the Asian and African countries and to isolate Taiwan."

(Tzu Jan Jih Pao)

4. *Red Overtures Ignored by Burma*

(Condensed from *Freedom Front*)

AFTER these years of harassing experience in dealing with the Reds, the authorities of Burma have now decided to exterminate the Communist insurrection once and for all.

They will, therefore, pay no attention to the false peace overtures made by the rebels because their tricks and treachery are well known to all. On the one hand, the Reds intend to negotiate with the government to give them official recognition; on the other, they hope to use their military force to overthrow the present administration and replace it with a totalitarian regime.

In a recent conference, Premier U Ba Swe of Burma obtained assurance from political and military leaders of their staunch support for the new policy of the government. They also expressed their determination to wipe out the Communist evil within the period of two years, and declared they would not compromise with the Red rebels either now or in the future.

No doubt, such a decision on the part of the Burmese authorities is not only appro-

priate but also sagacious, and it will surely benefit the people to an extensive degree. Moreover, it will exert a great influence on all of the so-called "neutral nations" of Asia and Africa, and will strengthen the conviction of the various members of Southeast Asia Treaty Organization.

COMMUNIST FIFTH COLUMN

However, the authorities of Burma will do well to take special precautions in dealing with Red China and Soviet Russia, as these two countries are the breeding grounds of all Communists. Though Chou En-lai, Premier of the Peking regime, has agreed to settle the border question for the time being, it does not mean that the Chinese Communists have abandoned their policy of aggression altogether.

On the contrary, they have every intention to make a satellite of that country before long. Since military invasion has stirred up too much animosity and antagonism, they are now resorting to more cruel and subtle intrigues to attain their goal. At present, they are training agents in Yunnan, the province next door to

Burma, and then these people will be sent to Rangoon and other towns as well as the rural districts to carry out activities of infiltration and subversion.

Their works will comprise such things as the spreading of rumours to harm the administration, interfering with the general election, jeopardizing the reputation of political and military leaders, etc. They will also use trade to spoil the economy of the nation, and at the same time will attempt to instigate bad elements among the overseas Chinese to cause disturbances to the government.

"SMILING TACTICS"

In this connection it must be pointed out that the recent visit of Chou En-lai has enabled the Burmese Reds to establish close contact with Communist China. In the same way, it may be said that the visit of Marshal Zhukov, the Soviet military chieftain, will do great havoc to that nation. To be sure, the evil effects cannot

be discerned just at present, but they will become tangible in the near future.

In view of the above, it is most essential that the authorities of Burma do not swerve from their determination to eliminate all Red rebels within the stipulated time. However, they must beware of the "smiling tactics" of the Communists and should not yield any ground to them even though a different attitude were shown. The Reds are notorious for their machinations, and they frequently change from one device to another with little or no difficulty at all.

Above all, the Burmese authorities must not discuss peace with the Red rebels because they are accustomed to carrying on negotiations side by side with a military campaign. In this manner they can always gain many advantages, and this fact has been clearly illustrated in Korea, Indochina and, most tragic of all, the mainland of China.

5. Press Campaign Launched To Divide Chinese Opinion Overseas

HONG KONG — The Chinese Communists are intensifying their campaign through local Communist press to isolate Nationalist China by dividing Chinese opinion overseas and creating doubt and confusion between America and Taiwan.

For the past three weeks the Communist propaganda machines have been pouring out reports of peace talks proceeding between the Peking regime and President Chiang Kai-shek.

Although these reports have been categorically denied as "unfounded rumors" by official sources in Taipei, the Communists have been insistent, repeating over and over again that talks are in progress involving influential Nationalist elements in negotiations for an ultimate "peace term."

Recently, the Communist press reported that America had sponsored a "pro-America and anti-Chiang faction" in Taiwan to replace President Chiang's Kuomintang.

This was followed by another fantasy that a meeting would likely be held between American Vice-President Richard Nixon and Communist Marshal Nien Yung-chin in South Africa where they were invited to attend the celebration of the independence of Ghana (Gold Coast).

The Communists are claiming that pro-Nationalists are rallying to the cause of "peaceful liberation of Taiwan" and overseas Chinese — those of Communist sympathies as well as those to Taiwan — are showing "keen interest" in the proposed "peace negotiations."

The Chinese Communists are intensifying their campaign through the local Communist press to isolate Nationalist China by dividing Chinese opinion overseas and creating doubt and confusion between America and Taiwan.

CLAIMS REFUTED

Meanwhile, all pro-Nationalist and anti-Communist papers, however, have been refuting the claims of the Chinese Communists' latest endeavor to confound and to confuse the large section of Chinese opinion overseas loyal to the national causes.

The Communist campaign, considered to be the same tactics adopted to break the ties between friends and neighbors on the mainland after the "liberation," was launched at a time when the local anti-Communist papers were attacking the Taiwan government's hostile attitude toward a magazine "Free China" which printed criticism of the government.

The Communist press have been devoting generous space to the publication of interview stories of people, mostly anonymous, who spoke favorably of the Communist engineered "peace-talk" drive.

Most Chinese residents here disbelieved the reports until the Communist press published a story of an interview on "peace talk" given by Mr. Wu Hsien-tzu, a leader of the "third force" in Hong Kong.

Following the publication, Mr. Wu declared in both anti-Communist and pro-Nationalist papers that his view had been deliberately twisted by the Communist press.

Mr. Wu, born in 1881 in Kwangtung, was one of the former leaders of the Democratic-Socialist Party. He was vice-chairman of the Democratic-Socialist Party, during the split with Carson Chang and the establishment of the Reform Committee in 1947.

NO CORRECTIONS

He later became a state councilor of the National government.

Nevertheless the Communist papers did not publish any correction of the error but maintained that their story gave the exact version.

In the meantime, the pro-Nationalist, anti-Communist and some independent papers joined forces to challenge the Communist papers.

The ulterior motive of the Communist "peace talk" drive was further unveiled when they published another interview purported to have been given by Mr. Tso Shun-sheng, formerly leader of the Chinese "Yopth Party." Mr. Tso however denied that he had been interviewed by any reporter from the Communist press.

In an open statement published in an anti-Communist paper, Mr. Tso said: "The Communist techniques in spreading rumors are inferior and their motive is shameless."

He said that he did not care whether the Communists liked to spread rumors or were compelled to do so, but so far as their tactics were concerned, they had to learn it again.

PLAN ABANDONED

At this stage, the Communist press abandoned its strategy of getting views on the "peace talk" from leaders of Nationalist opposition parties, and changed their target on American feeling towards Taiwan.

They reported that America had chosen one Liu Wen-yi to replace President Chiang Kai-shek in Taiwan and the Communists had asked President Chiang to lean to the mainland and agree with the Communist "peaceful liberation of Taiwan."

This was followed by another report that a meeting would be held between Vice-President Nixon and Marshal Nien in Gold Coast when they met to participate in the country's celebration of independence.

NOTES AND INFORMATION

Party Intrigues

1. Chiang Calls for Vigilance

PRESIDENT Chiang Kai-shek warned that Nationalist China was in a state of war against the Chinese and Russian Communists and that this called for a high degree of vigilance against infiltration and subversion. His statement was made to a gathering of government officials.

Chiang attributed the downfall of the mainland to intrigues under false labels of democracy and freedom that had as their aim the overthrow of the government and its substitution by the Communists.

Mentioned specifically were the National Salvation of 1934 and the Democratic League

of 1956 which, he said, served the interests of the Communists.

The government, he asserted, was determined to foster and develop democracy, in spirit and practice, and to develop freedom, but this did not mean that the people should allow themselves to fall into another Communist-baited trap as they had on the mainland.

"The people," he said, "should not allow themselves to fall victims to anything which might tend to undermine preparations for the recovery of the mainland."

Associated Press.

New Buslines

2. Peking Begins Transport Improvements

THE Peking Construction Commission has announced its decision to launch urban projects for the Capital and its suburbs.

While emphasising the need for strict economy, the Commission said it was highly desirable to solve the growing need of public transport facilities in an overcrowded Capital in the current year.

Peking's population has soared from its former figure of 1,000,000 to more than 3,000,000. The possibility of obtaining employment in the Capital had attracted peasants, who were coming into Peking in large numbers. This has caused a serious bottleneck in public transport. It is now commonplace to see queues of 200 to 300

yards long, waiting for a bus or a tramcar.

In order to solve these problems, the Peking Urbanism Commission had decided to put full weight on the 1957 credits on transport facilities.

The main bulk will be the innovation of three electric bus lines which will cross the city in all its length. Buses of the trolley type are made in China on the Czechoslovak pattern. Most of the electric wires have been strung and drivers are making night practice.

More than 100 new electric buses will be operated by spring, this year. Ordinary motor buses will also be increased numerically.

New Railway Station

New lines of tramcars are to be inaugurated in the northern part of the Capital. A program includes the construction of a new and large railway station. With its completion, the heavy load of traffic on the Peking terminal, presently located in the center of the town, a few hundred yards away from Tien An Men and the Imperial Palace, will be lessened.

With two railway terminals, one in the north and one in the south, the capital hopes to be able to solve its in-going and out-going traffic problems. In addition to this program, roads are to be opened in the eastern part of the city to up 20

important industrial suburbs, which are mushrooming throughout the city.

It was estimated that a total of 15 million yuans are earmarked for expenditures in the improvement of Peking in the forthcoming years.

However, this amount does not include a huge airport terminal which is nearing completion in the eastern part of the Capital. By the end of 1957, the airport terminal will provide international airlines with full use of modern facilities. The two runways can accommodate heavy transport jet planes. — *France-Press*.

Deportation to China

3. Chinese Ordered to Leave Malaya, Singapore

A total of 152 Chinese — some screaming, spitting and hurling insults at the police — were placed aboard a ship under banishment orders, with one-way tickets to China.

About 300 armed police were on duty in the harbor area as the Chinese were taken on board the 2,922-ton Norwegian ship Daviken.

Ninety-seven of them, including 14 women, nine children and one infant, came

from Malaya, the rest from Singapore.

Much of the trouble came from the Singapore contingent, most of whom were students who had been members of the Singapore Chinese Middle School students' union.

They hurled empty bottles at the police on the quayside, and continued to shout defiance as the ship moved out toward the open sea. — *Reuter*.

Forced Migration

4. China Moves City Dwellers to Distant Provinces

(Condensed from the *Democratic Review*)

ONE of the most cruel actions of the Chinese Reds during the recent years has been the large-scale movement of people from towns and cities to the remote border provinces, but their propaganda tells the world that this is "to relieve the overpopulation of urban districts" and "develop land reclamation work" for the purpose of increasing agricultural production. According to the *People's Daily* in 1956 more than 725,000 persons were ordered to leave their native places and take up new abodes in the far-away northeast or northwest corners of China. This even exceeded

the aggregate number of people forced to migrate from 1949 to 1955 inclusive.

Of the above total number, more than 432,000 people have migrated from the provinces of Shantung, Honan and Hopei as well as the special municipalities of Peking, Tientsin and Shanghai to Kansu, Chinghai, Sinkiang, Heilungkiang and Inner Mongolia. They are to reclaim waste lands for the purpose of establishing new farms to grow grain and raise stock. In addition, more than 292,000 youths have been compelled to leave their native

homes to open up new land in various provinces, such as Kwangtung, Fukien, Liaoning, Kirin, Chekiang and Kiangsu.

These people are experiencing great hardship in trying to accomplish their tasks. First of all, the government has not provided them with all the required equipment and implements, nor adequate funds and foodstuffs. As a consequence, they have to struggle against the forces of nature to maintain their existence. This is by no means easy because the climate in both the northeast and northwest parts of China is very severe, and large numbers of persons from the south have found it difficult to endure. When they become sick, there are neither hospitals, dispensaries nor medical facilities for them. The sufferings of those poor people can be imagined.

Apart from the physical hardship, all those people have to endure excessive mental strain. In the past, they lived and worked among their own kinsmen; but now they dwell in the desolate borderland and must work with unknown emigrants from different places.

* * *

Yet the above does not include the so-called "reactionary elements" under the strict control of the Chinese Reds and "counter-revolutionaries" who have been condemned to do hard labor in various camps. It is a well-known fact that ever

since the fall of the mainland into the hands of the Communists, they have arrested vast numbers of people and sent them to distant places to toil from dawn to dusk every day. Unlike the Soviets, the Peking regime has not confined them in concentration areas, but has scattered them in various parts of China. It is said that in each province more than half a million such arrests have been made, especially during the period of agrarian reform when numerous persons of the so-called "landlord class" were caught by the Reds. All of them must work exceedingly hard for the government with no remuneration at all, as the unscrupulous Communists simply treat them as slaves.

Inasmuch as these poor people have been scattered in different places by the Chinese Reds, foreign visitors to the mainland of China never see them; and the United Nations has seldom made mention of those forgotten souls who are languishing away their wretched lives in various camps. In this evil project, it must be admitted, the Chinese Reds seem to be more cunning and clever than the Soviets who shut up all slave laborers in Siberia.

From all the preceding paragraphs, it can be perceived that the Chinese Reds are unable to solve the population problem, and so they have resorted to such drastic schemes of migration and slave labor to achieve their desired curtailment of the population on the mainland.

Hongkong Standard

Both Seriously Ill

5. Reds Release Two Chinese Priests

HONG KONG Mar. 5, — The Chinese Government has just released from jail two Chinese priests, arrested in 1950, it was reported here today. Both priests, Father Chan and Father Marcus Tsang, are in Wuchow, and seriously ill as a result of their imprisonment.

Father Chan was arrested in 1950 when he accepted an invitation to attend a Communist meeting in Pingnam Kwangsi. Except for the news, two years later, that he was very sick, there had been no news

of him until now when he was released in a critical condition.

He is suffering from water on his lungs, and swollen arms and legs. His condition is such that he is too weak to walk.

Father Marcus Tsang, was arrested in 1950 in Watlam and sentenced to life imprisonment for giving aid to a poor man, who later became a guerilla and fought the Reds. He spent his life in prison doing the hardest of coolie labor. Father Tsang is

suffering from anemia, and night blindness.

* * *

When Catholics were allowed to attend Mass in Wuchow, Kwangsi on Christmas, more than sixty people walked fifty miles in order to be present at the Mass. Among them was an old man of 67.

At a meeting in Nanning, Kwangsi, the Communists told religious groups, protestant, Catholic and Buddhist, that all were free to teach religion, provided no attempt was made to convert people from one religion to another.

* * *

U Nu Declares Policy

6. Border Dispute Threatens Burma Government

RANGOON, (Reuter) — The Burmese Prime Minister, U Nu, today described the problem of the China-Burma frontier demarcation as a "matter of life and death for our union."

U Nu was delivering his first major policy statement in the Chamber of Deputies (lower house of Parliament) following his unopposed election to the Premier's post which he resigned in June last year.

The Prime Minister's speech was largely confined to domestic matters and he appealed to left-wing opposition deputies to cooperate with the government in serious national problems. His reference to the China-Burma border was the only one dealing with Burma's foreign relations. Pointing out that in the world's democracies there were many instances when both the government and opposition parties cooperated in times of national crisis, U Nu

urged Burmese oppositionists "to overcome temptations of party interests and support the government heart and soul."

He added: "In the matter of the Sino-Burmese frontier demarcation, we had intimate discussions with opposition parties, this is not a trifling matter. It can be said to be a matter of life and death for our union.

"On that particular issue, the government's stand has received country-wide support as the points of view expressed were based on national and not on narrow partisan interests."

According to tentative plans reached between the Burmese and Red Chinese governments, Burma will cede to Red China three frontier villages in the Kachin state of north Burma, in exchange for Peking's recognition of the traditional border between the two countries.

Religious Freedom is Pure Fiction

7. Chinese Catholics Under Pressure

VATICAN CITY, Mar. 9. The official Vatican newspaper, *Osservatore Romano*, said today that there should be no talk of religious freedom in China under the regime of Mao Tse-tung.

The newspaper said that, while there had been no striking cases of police action against Catholics in China since September, 1955, the systematic external constraint on Catholics was an immense injustice.

Previously large number of Chinese Catholics and ecclesiastics were gaoled. They remained in gaol to be released only if they had a serious illness or if Communist gaolers believed that they had changed their way of thinking.

Once released, so-called "progressive" Catholics continued to exert pressure on the released Catholics, the *Osservatore Romano* said.—France-Press.

Press Review

1. New Constitution for Malaya Outlined

FIVE jurists from Britain, Australia, India and Pakistan have recommended that the Malayan Federation, which becomes an independent nation of the British Commonwealth in August, should have a "strong central government."

The 60,000-word report, which maps out a new constitution for this territory of 6,000,000 people recommends that the parliament should consist of a Head of State, a Senate and a House of Representatives.

The Head of State, it proposes, should be elected for five years from among the

present Malayan princes, and the House of Representatives, consisting of 100 members, should be wholly elected for a maximum term of five years by single-member constituencies on a territorial basis.

Twenty-two members of the Senate should be elected by the legislative assemblies of the states comprising the Federation, and eleven members nominated by the Head of State, the report suggests.

Members of the Senate should hold office for six years, half being elected or appointed every three years.

Powers of Legislature

If the Senate refuses to pass a bill which has been passed by the Lower House, the bill should become law if after the lapse of twelve months the House of Representatives resolves it be submitted for the assent of the Head of State.

In the case of a money bill the period of delay should only be twenty-one days, and the Lower House cannot overrule the Senate on a bill for amendment of the constitution.

The Prime Minister should be appointed by the Head of State and should be the person most likely to command the confidence of the House of Representatives, the report says.

The Prime Minister should then choose his cabinet ministers. The Head of State should be entitled to choose the Prime Minister, but in all other matters except the dissolution of parliament he should be

bound to accept the advice of the Prime Minister or the cabinet.

The duration of each parliament should be five years, subject to power vested in the Head of State to dissolve parliament at any time.

The draft constitution proposes that Malaya should be a federation of the present nine princely states of Johore, Kedan, Kelantan, Negri Sembilan, Pahang, Perak, Perlis, Selangor and Trengganu, together with the settlements of Malacca and Penang, which will become states immediately before Independence Day.

The commission's report has been submitted to the Queen and the rulers of the Malay princely states. It is hoped to present agreed proposals on the recommendations in the report to the British Parliament and Malaya's Legislative Council shortly. — *Reuter*.

2. "Thought Control" in Chinese Universities

EIGHT Australian university students recently completed a four-week tour of universities and other educational institutions in China and expressed the view that universities in China were not academic institutions in the sense appreciated in Australia.

Mr. Tim McDonald, of the University of Melbourne and leader of the group, commented that there was a marked tendency towards specialisation which, he added, ran contrary to the idea of a liberal education. The group visited educational institutions and industries in Canton, Hankow, Peking, Anshan, Tientsin, Nanking and Shanghai.

Mr. McDonald said that they had talks with students and the staffs of educational institutions. He added that China was "certainly turning out students with one point of view."

China, continued Mr. McDonald, was training students into competent technicians but they could not indulge in an atmosphere of free inquiry. There was no atmosphere of free discussion and argument as in Australian universities and there were no political or religious clubs in Chinese universities.

Mr. McDonald commented that he did not think it was a wise policy to turn out

well-trained technicians who could not indulge in free thinking.

He said that to him, it appeared strange for the Chinese authorities to issue a proclamation on "let all diverse schools of thought contend." The reason for this, he added, seemed to be that things got grim in the educational institutions because students feared to open their mouths.

Mr. McDonald said that "although we tried very hard," members of the group found no evidence of any sort in the universities of dissension or opposition. But, he added, he heard some opposing views from people not connected with the universities. It seemed, he added, that Chinese university students were "well and truly of one mind."

Mr. Gregory O'Dwyer, of Brisbane University, said that an interpreter told him that 99 percent, of the people were in agreement with the authorities. When asked about the other one percent, the interpreter replied: "You will find them when you visit the prisons."

On their return to Australia the students will submit a report on their China tour to the national union of Australian students which sponsored the trip to China.

South China Morning Post

3. Peking Increases Political Theory Classes in Universities

PEKING. — All educational institutions have received instructions to increase their courses in political theory as a result of the Hungarian events.

High schools, colleges and universities are to devote an entire week to lessons in political theory.

This measure was taken in the light of "misunderstandings" among students which arose during discussions of the Hungarian revolt and other political developments in Eastern Europe.

While these "misunderstandings" could

not be labelled "deviationist" or "reactionary," they provided proof that the political level of students had been neglected the past two years, observers said.

The Chinese Government charged that this neglect was caused by the great emphasis placed on the practical problem of producing engineers, doctors, scientists and professors for China's industrial construction.

Students became passive toward politics and ignorant of the Socialist world, and sometimes adopted an attitude of "chauvinism." — *France-Presse*.

Newsbriefs

1.—Thailand: Red Goal!

(Condensed from Newsdom.)

ACCORDING to the recent information from Bangkok, a general election will take place in Thailand on Feb. 16, and so the Reds of that country have become exceedingly active. Early this month, the editors of various newspapers received letters from the Communists which requested them to publish their political program proposing eight principles for the amelioration of the administration. The manifesto was signed by the party leaders, and it also advocated close cooperation with any group interested in the forthcoming campaign.

Inasmuch as Thailand has very strict laws to control the press, all the daily publications cannot carry the Red political program in full, but have merely made mention of the receipt of such a document. However, the public security authorities are paying special attention to this matter, as the Communists have also offered to contact any organization that will work hand in hand with them.

The existence of the Reds in Thailand has been an open secret for a long time, but this is the first occasion that they have emerged from the underground life to make a public appearance. Many will, therefore, wonder why have they become so bold now.

The answer is not far to seek. No doubt, all will recall that not long ago Chou En-lai, Premier of Red China, made a tour of some of the nations in Southeast Asia. During his visit to North Vietnam, the Communists of the neighboring countries secretly called on the Peking leader, and he must have furnished them financial aid as well as directions for carrying out the nefarious activities of infiltration and subversion in different places.

Needless to say, the Communists of Thailand must have had such private meetings with the Chinese Red chieftain; consequently they have revived their activities in Bangkok and other districts. As usual, they must set their propaganda machinery in full operation at this time when the general election is being held in the nation.

Since the Reds are notorious for their ingenuity in devising all sorts of intrigues, the authorities of Thailand will do well to take special precautions in guarding against the various moves made by the Communists before and during the general election. Then they will have no chance of stirring up disturbances to harm the voting and the voters, nor will they be able to effect cooperation with different legitimate organizations.

Lately the Chinese Reds have started their peace offensive against the Nationalist Government in Taiwan, and so the various political parties in Thailand must beware of the smiling offers of the Communists. They must realize that the cruel net has been spread throughout the country to lure anyone who will fall into it, and then he will never be able to get out of it again. This is what has happened on the mainland of China, and so the people of Thailand are advised to shun the Red agents as much as possible both now and in the future.

Hongkong Standard.

Diem Reports:

2.—South Vietnam Making Rapid Progress

SAIGON, — "A father or son can now buy himself a bicycle. Families are getting kerosene lamps, and the peasants' houses are lit — a new phenomenon of the past two years. They wear cotton cloth, but it

is clean and in good condition. We have imported over 400,000 sewing machines, one for every 25 persons. The people have started to buy small battery radios.

"We haven't reached the American level — everybody with washing machines and television — but we have these little things already."

South Vietnam's vigorous President Ng Dinh Diem, in a two and one-half hour conversation with this reporter, proudly described gains achieved even while his country was concentrating on attaining political stability, internal security and firm defences against Communist North Vietnam. His people now can go forward toward "economic democracy," President Diem said.

Present gains would have been impossible earlier, Diem stated. French colonial policy placed little emphasis on public welfare. Greedy practices of local Chinese merchants prevented peasants from accumulating means to buy what they wanted. The Communist Vietminh and armed members of the dissident sects often robbed those lucky enough to have acquired a bicycle, lamp or sewing machine.

Formerly, Diem pointed out, the French exported up to 1.5 million tons of rice a year. "That was excessive. With a slight crop failure, there was famine." Then the Vietminh "took all the rice they could get hold of" as they withdrew from the South under the Geneva agreement. For these reasons Diem has prohibited the export of rice the past two years. "There were arguments that Vietnam would lose prestige. But I wanted the people to eat their full after 10 years of privation."

SWEEPING REFORM

Most Vietnamese are farmers — and in their interest Diem has decreed a sweeping land reform. All peasant families will get five to twelve acres on easy terms. But landowners may keep up to about 250 acres because, said Diem, "We don't want to destroy the middle class and proletarianize the country."

The President has named Nguyen Ngoc Tho, his newly-appointed Vice-President, to

supervise the land reform. He himself is a big landowner — of more than 2,000 acres. But "his view is that the landowners should have no illusions — because the peasants are, in fact, the owners of the land," seized during the civil war.

To Diem, "This is much more a social reform than a land reform; it is revolutionary in nature." Irony might be read into this radicalism, for Diem is basically a Roman Catholic scholar.

Since much of Vietnam's potential wealth is agricultural, Diem advocates diversification: more tea, coffee, fruits, pepper and the like. Too little sugar is now grown, he said, even to keep existing refineries busy.

Among immediate industrial possibilities, the President said, are exploiting a new coal mine, expanding wood handicrafts, creating jute and textile industries, processing home-grown rubber and making crystal from Vietnam's fine sand.

For these and other projects, Diem said, "We favor foreign loans and investments." A committee is defining such policies as tax exemption and remittance of profits. The state itself also will help get factories started, but in the long run "it is undesirable for the Government to be involved in the management of private enterprise."

TOO MUCH BENEFIT

Chinese, numbering about one-tenth of the population, handle at least two-thirds of the country's trade. Diem spoke with bitterness of their usury, speculation, black-marketing, evasion of customs duties—and clannishness. "They got too much benefit from the war. If we had enough personnel to levy taxes on all their illegal profits, Vietnam would be rich."

The President endorsed a series of decrees aimed at integrating the Chinese: "We are only trying to modify this anarchy." Chinese born here automatically have become citizens for example; certain trades are restricted to citizens; Chinese schools are being Vietnamized. These regulations may sound severe, Diem admitted, "but there are many moderating clauses."

Hongkong Standard

Mission Chronicle

CHINA

"LADY IN WHITE" PROTECTS CHINESE ORPHANS

RIDGEFIELD — A veteran Vincentian missionary Bishop told the story here of how a "lady in white" was reported to have frustrated an attempt of a Chinese woman commissar to keep 300 orphans from attending Mass.

Bishop John A. O'Shea, C.M., of Kanchow, China, who was expelled from China three years ago, related the story which took place in his diocese shortly after the Communists took over.

The Bishop said the Communists had promised full freedom of religion. "But they imposed restrictions which made it almost impossible to practice religion," he said.

He related how the Communists would restrict the children in the morning when he said Mass. Later, when he offered Mass in the afternoon, they were confined. Finally, Bishop O'Shea began saying Mass in the evening.

"The commissar could no longer hold her temper," he related, "and one evening followed a group of the children down the narrow alleyway between the orphanage and the chapel, determined to prevent them from attending Mass.

"Suddenly she halted. Before her was a lady in white. The commissar tried to move forward, but could not. She was free to retreat, however, and she did so.

"After that she never interfered. I did not witness this incident. I am only repeating what several children told me and every one of them was sure that it was the Blessed Virgin Mary who appeared

that night in Kanchow."

RECOGNITION OF RED CHINA WOULD HARM FREE NATIONS, VETERAN MISSIONARY SAYS

WASHINGTON (NC) — Recognition of Red China and its admission into the United Nations would have a crippling effect on free nations of the world, a priest, veteran of the China missions, testified before a Senate Internal Security subcommittee.

This opinion was given by Maryknoll Father Mark Tennien, who was stationed in China for 23 years. He spoke before a subcommittee hearing conducted on "Conditions in Red China." Present were Sen. William E. Jenner of Indiana and Associate Counsel Julien Sourwine.

Father Tennien said admission of Red China into the U.N. would result in the following disadvantages: (1) It would have a bad effect on free nations because Red China aims at the destruction of freedom; (2) It would give Red China a sounding board for its propaganda and for the spread of communism, and (3) It would give Red China a respectability that it does not deserve, because Red China does not recognize truth, morality, justice or freedom.

Recognition of Red China, Father Tennien stated, would be a "great disservice to the world, similar to letting a bandit or robber into your household." In response to a question on whether the four freedoms existed in China, particularly the freedom from fear, he said: "One of the worst things is fear. The people are constantly being spied on it is a dog-eat-dog system."

He told the subcommittee that religion still exists in China, but "externally it is suppressed because it opposed the spread of

communism." Religion is only tolerated when it is subject to the state, he added.

Father Tennien was also questioned about the effectiveness of the brainwashing techniques used in Red China. In 1949 he was placed under house arrest by the Reds for two years in Shumkai, Kwangsi Province, about 300 miles from Canton. He also spent three months in a communist jail in the same city.

"The brainwashing is very effective," he said. "It is like hypnotism. It is designed to get you completely under their control. It is accomplished by rigorous discipline and mental and physical torture."

He said the Reds use the following techniques on their victims: suppression of all outside news, subjection to communist literature and lectures, punishment for minor infractions of the laws, self-ridicule, solitary confinement and various physical tortures.

SISTER SUPERIOR SAVES CHILD FROM DROWNING IN ABERDEEN BAY

HONG KONG, Mar. 10 — A four-year-old Chinese child owes its life today to the prompt action of Sr. Gabriel, Regional Superior of the Little Sisters of Jesus of Charles de Foucauld.

Sister Gabriel arrived last night to make a visitation of a group of her Sisters, who are living on a Chinese fishing junk in Aberdeen Bay. This morning as she and the Sisters were gathered at one end of the boat, they were startled by screams from a nearby boat.

A little child had fallen into the water, and since none of these fisherfolk who spend their lives on these boats can swim, the child's family and occupants of nearby boats could only scream for help as the tot struggled to keep afloat.

Without a moment's hesitation, Sister Gabriel dived into the bay and pulled the drowning child to safety. When asked later whether the water was cold, Sister replied with a laugh: "I was too excited to notice."

FISHING JUNK PRESENTED TO NEEDY FAMILY BY C.R.S.

HONG KONG, Mar. 10 — A Chinese fishing junk, the gift of Catholic Relief Services to a destitute fisherman and his family was launched in Aberdeen Bay today. The ceremony was supervised by Father Paul Duchesne, M.M., director of C.R.S. in Hongkong.

The boat, 18 feet long and 8 feet wide was the eighth to be launched and presented to a needy family. It was given to a family of six, whose only home was a tiny sampan with a rotting hull.

The unique project was begun by Catholic Relief Services here, to help the many destitute families of fishermen that are living on decrepit boats in Aberdeen Bay or in filthy huts or shacks at the water's edge. Two more fishing boats are almost completed.

Local craftsmen construct the fishing boats whose design is typical of the Chinese junks that have been plying the seas in this part of the world for many centuries. Each boat costs approximately \$1,500 Hongkong.

Father Duchesne explained: "The boats are given to large families, who are poor, deep in debt, and are living on some ancient and unseaworthy fishing boat. These fishermen and their families are born, live and die on their boats."

RECENT ARRIVAL FROM MAN-CHURIA PRAISES FAITH OF CHINESE CATHOLICS

HONG KONG Mar. 11 — A Polish national, sacristan of St. Stanislaus Church in Harbin, Manchuria, who arrived here two days ago stated in an interview today that the faith of the Chinese Catholics in Harbin was still very strong despite years of harrassment by the Government.

Mr. Basil Sosnowski also brought news of two Polish Fathers and two Korean priests listed among the twelve foreign priests still in China. He said that Father Alexander Eyssymontt, 74 year-old secular priest and Father Gratian Kolodziechik, O.F.M. Conv., expect to have their exit

visas soon and will then leave for Hong-kong.

Father Kim and Yen, the two Korean priests, are both in a prison in the Pristan section of Harbin. The two Polish priests were not arrested, but were confined to the Polish Church of St. Stanislaus in Harbin.

Mr. Sosnowski stated that there are 10,000 Catholics in Harbin, most of whom continued to resist the Government's efforts to force them to join the "Progressive Catholic Church." The Church of St. Stanislaus is allowed to remain open because its services are for Polish Nationals only, however, many Chinese Catholics would slip in and attend Mass in spite of the difficulties they had to expect.

He praised the strong faith of Chinese Catholics and said, that even though strong pressure had been brought to bear on the Chinese priests, as far as he knew there are only six Chinese priests in Harbin and surrounding districts who are considered "Progressive."

Father Kim's arrest came five years ago after he refused to head a "National" Catholic Church in Harbin or to subscribe to any "Progressive" Church movement. He was condemned to fifteen years of hard labor.

Father Yen, according to Mr. Sosnowski, first signed a statement handed to him by a communist, declaring that he was in favor of the Progressive Church, but then publicly, on the Feast of the Assumption, 1954, retracted his statement in St. Stanislaus Church, and confessed before all present that he had done wrong in signing the communist declaration. He was then arrested and sentenced to five years hard labor.

Mr. Sosnowski, who was a former seminarian in Tsitsihar, was himself imprisoned from 1947 to 1950. Since his release he has served as sacristan and caretaker of St. Stanislaus.

CEYLON

CATHOLICS FORM MORE THAN FOUR FIFTHS OF CEYLON'S CHRISTIANS

COLOMBO, (NC) — Statistics show that Catholics number more than 660,000 out of the country's total Christian population of 750,000. The Catholic population includes about 1,000 catechumens.

Ceylon's total population of 7,600,000 includes 4,800,000 Buddhists, 1,500,000 Hindus and about 500,000 Moslems.

Catholics thus form about nine percent of the country's population.

The apostolate is in the hands of 478 priests, of whom 317 are Asians. There are three native prelates in the country's hierarchy of six members. Archbishop Thomas B. Cooray, O.M.I., of Colombo is a Ceylonese.

Members of 17 nations are represented in the clergy, figures show. American priests number 22.

Chief among the religious orders working in the country are the Oblates of Mary Immaculate, who count some 200 priests. Jesuits number 54 and Benedictines 38.

The Major Seminary at Kandy, the former Papal Seminary of India, Pakistan, Burma and Ceylon, serves all dioceses. There are six minor seminaries which among them have 327 students studying for the priesthood.

INDIA

CATHOLIC GROUP CONDEMNS INDIAN BILL PROPOSING STATE CONTROL OF ORPHAGES AND WIDOWS' HOMES

ERNAKULAM, (NC) — The Ernakulam Newman Association here has condemned a bill proposing to bring the country's orphanages under national control.

Introduced in the Rajya Sabha, the upper chamber of the national Parliament, the proposed legislation seeks to enforce a

system of government recognition of orphanages and widows' homes.

The sponsor of the bill, a Hindu, claims that the enactment is an attempt to facilitate the running of orphanages on "proper national lines" so as to help further the building up of the nation.

Speakers to the Newman Association meeting criticized the provisions of the bill as an interference in the fundamental rights of citizens and asked Members of Parliament to reject the "ill-advised" measure. They pointed out that existing legislation can remedy any defects in the working of orphanages.

The meeting came shortly after the Indian Bishops' Conference took issue with the contemplated measure at its annual conference in Bangalore.

The Conference's working and standing committees consisting of 14 prelates headed by His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, said that the enactment would "seriously affect" the autonomy of Catholic orphanages by bringing them under the "control and discipline of the State."

According to a 1954 listing, Catholics conduct nearly 400 orphanages in India caring for about 40,000 residents. Many of these institutions receive financial grants from the government.

Of special concern to these institutions is the bill's attempt to deprive them of money grants on the ground that religious instruction is imparted to their inmates. The Bishops' Conference noted these provisions and authorized its joint secretary, Archbishop Joseph Fernandez of Delhi-Simla, to contact Parliament's Christian members and obtain consideration of the Catholic viewpoint.

The bill also envisions the formation of a Board of Control which shall have power to demand the closing of a particular orphanage. All orphanages, the bill says, shall be subject to routine inspection by officials appointed by the board besides periodical check-up by a panel of visitors. The district magistrate of the area and

other high-ranking public officials shall have access to the institutions "at any time of the day or night."

The enactment lays down penalties up to five years' imprisonment for infringement of its provisions. The punishment shall be applicable to any departure from standards of board, lodging, sanitation and health which the Board of Control may prescribe.

FOREIGN MISSIONERS HAVE DIFFICULTY SECURING ENTRY VISAS TO INDIA

NEW DELHI, (NC) — Foreign missionaries eager to enter India to work in mission areas continued to have difficulty getting the necessary entry visas.

Figures released by Archbishop Joseph Fernandez of Delhi-Simla show that out of 54 visa applications made since November, 1955, only 16 have been granted. Fourteen applications have been refused outright, and the rest are listed as pending.

Archbishop Fernandez disclosed that 29 of the requests were sponsored by the Indian Bishops' Conference, the official recommending body for missionaries entering India.

The policy of the Indian Government on visas to foreign missionaries appears intended to discourage the entry of missionaries who are considered unable to contribute to the material development of the country. The government has expressed readiness to welcome missionaries who possess sufficient qualifications as physicians, educators and social workers. Mere "Gospel-preaching missionaries" are unwelcome.

PRIEST NAMED BEST SPEAKER IN 26 OF INDIA'S UNIVERSITIES

NEW DELHI, (NC) — Father Victor Rocha, a student at Nagpur University, was selected as best speaker among the students at India's Universities.

He was winner in a contest participated in by students from 26 Indian Universities. The speech contest was sponsored by All-India Radio.

Father Rocha's winning speech contained criticism of a resolution that higher education in India should be confined to highly talented students. The priest attacked the resolution as unrealistic and unjust.

CATHOLIC NAMED BEST WRITER OF YEAR BY INDIAN GOVERNMENT

NAGPUR, (NC) — A Catholic writer here, Satyawan Namdev Suryawanshi, has been named best writer of the year in Marathi, an Indian language spoken by about 21,000,000 people of India.

One of Mr. Suryawanshi's books was named best Marathi publication of the year 1956 by the Indian Government. As a result, the author was awarded a cash prize of \$100, under a government campaign to encourage gifted native writers.

Mr. Suryawanshi is the author of nearly 70 publications, three of which have already been singled out for awards by the Indian Government. His subjects include Christian topics, discussion of social problems, and various aspects of Indian life.

PRIEST NAMED MEMBER OF INDIAN STATE'S LABOR ADVISORY BOARD

CALCUTTA, (NC) — Italian-born Father J. M. Vergottini has been named a member of a committee to advise the Kerala State Government on its labor policy.

Father Vergottini will represent the interests of employers on the committee which includes workers' delegates as well as government officials.

The committee has been established to act as an advisory body in the settlement of labor disputes and will recommend needed labor legislation to the Kerala State Legislature.

BIOGRAPHY OF 'APOSTLE OF CEYLON' BEING PREPARED

SANCOALE, Portuguese India, (NC) — The official biographer for the beatification cause of Father Joseph Vaz,

Goa-born "Apostle of Ceylon," has arrived here on a fact-finding mission.

Father Carlo Gasbarri, a member of the editorial board of *L'Osservatore Romano*, Vatican City daily, recently arrived at this small village, the birthplace of Father Vaz.

Father Vaz, ordained a member of the Oratory of St. Philip Neri, spent the major part of his life as a missionary to Ceylon, ministering to the persecuted Catholics of that island.

The missionary's cause for beatification was taken up 26 years after his death in 1711, but was neglected for a long time. It was recently resumed and Father Gasbarri has been appointed to prepare an authentic life of Father Vaz.

JAPAN

JESUIT SCHOLAR IN JAPAN TO FOLLOW THE TRAVELS OF ST. FRANCIS XAVIER

TOKYO, Feb. 25 (NC) — A noted authority on St. Francis Xavier is now in Japan to complete his research work on the life of the famous apostle to the Far East.

Father George Schurhammer, S.J., arrived here from India where for six weeks he had literally walked in the footsteps of St. Francis. Most of his travels were along the Malabar coast in southeast India.

For more than 30 of his 75 years, Father Schurhammer has devoted all his time and energy to research for his monumental "Life of St. Francis Xavier." The first volume of the work has already been published.

The Jesuit is now completing research into the Saint's activities in Japan, prior to finishing the second volume of his work. The manuscript for this book needs only a final revision.

Father Schurhammer will make a three-week survey of the southern island of Kyushu and western Honshu where St. Francis worked more than 400 years ago. Recently, the Jesuit scholar lectured on

the research problems he has met in uncovering the life of St. Francis. The lecture was given at Tokyo's Jesuit-operated Sophia University. It was attended by a large gathering of the diplomatic corps, and by Archbishop Maximilian de Furstenberg, Apostolic Internuncio to Japan, and Dr. Kotaro Tanaka, Chief Justice of Japan's Supreme Court, who is a leader among Catholic laymen.

ITALIAN GOVERNMENT HONORS VETERAN SALESIAN MISSIONER FOR 32 YEARS SERVICE IN JAPAN

TOKYO, (NC) — A veteran Salesian missionary in Japan has been awarded the Gold Medal for Civil Valor by the Italian Government.

The Italian Ambassador to Japan, Marquis Cristoforo Vracassi bestowed the medal on Father Vincenzo Cimatti, S.D.B., 77, in recognition of his 32 years of active missionary life in Japan.

At the presentation, the Ambassador stated: "Don Bosco once said that we should work as though we were going to live forever, and live as though we were going to die today. It is precisely because you have so wonderfully and masterfully fulfilled this injunction that we honor you in this way."

Father Cimatti was Provincial for the Salesians in Japan from 1941 to 1949, when he resigned the position. Since then he has been director of the Salesian seminary in Tokyo.

JAPANESE LEPROSARIUM GETS BELL AND BELFRY

TOKYO, (NC) — For many months 150 Catholic lepers and many lepers who are catechumens at the government-operated Zensei Leprosarium, near Tokyo, have longed for a bell to call them to prayer.

Last year, the priests and seminarians at Tokyo Seminary gave a bell to the lepers. It was cast in Spain and bore the inscription "Comforter of the Afflicted, 1956, Zensei" in Japanese characters.

DIVINE WORD FATHER NAMED TO HEAD JAPAN UNIVERSITY

ROME, March 2 (NC) — Divine Word Father Francis Numazawa has been appointed President of Nanzan University, the Catholic University in Nagoya, Japan.

Father Numazawa is the first native Japanese to be ordained a member of the Divine Word Fathers.

A noted anthropologist, Father Numazawa served as director of the Anthropological Institute of Nanzan University before his latest appointment.

The University is one of several operated by the Society of the Divine Word in mission areas throughout the world.

KOREA

THEY'RE STANDING IN LINE TO BECOME CATHOLICS IN KOREA, MISSIONARY STATES

SAN FRANCISCO, (NC) — In Korea the Church is taking no chances on building a "false bottom" Christianity. A prospective convert in the Land of the Morning Calm has to prove himself — the hard way.

Here's what he faces before Baptism: Nine solid months, in some cases a full year, of religious instruction by a missionary or a catechist. And after Baptism: An examination every year to guarantee that he hasn't forgotten what he was taught.

In spite of the roadblocks, the work of the Church is "going a mile a minute." Koreans are figuratively standing in line to become Catholics. Those who survive the wait are figured as pretty good bets to stick it out, regardless of what happens to them after they're baptized. And in Korea today, nobody knows what the future holds.

This is a distilled picture of how things shape up along the Catholic front in a Far East hotspot. It comes from Father Peter McPartland, S.S.C., United States director of the Society of St. Columban.

Through his headquarters in Omaha, Neb., filtered reports from Chunchon, Seoul, Mokpo, and a dozen smaller Korean communities staffed by Columban Fathers—most numerous of all American missionaries in that country.

"As far as convert work is concerned, it's pretty plain things are really booming in Korea," Father McPartland said. "Actually, there are more Koreans who want to join the Church than we can handle. That's one reason we have to be choosy. No point in letting a sincere prospect wait while a missionary tries to instruct someone who's interested only for ulterior motives.

"The other reason, of course, is the situation in the country itself. With the communists on the other side of the 38th parallel, who can tell what might happen, or when? "We're preparing for the worst, and hoping it won't come. If it does, we want Catholic Koreans to be the kind who can take it."

The convert policy of long, hard preparation — with the follow-up exams — was started after World War II. The Korean war proved it paid off, Father McPartland added.

"Just look," he said, "at the documented cases of heroism and martyrdom for the Faith."

This wartime example set by Korean Catholics is one motive behind the current swing toward the Church. The New York-born, Ohio-reared Columban director pointed to two more:

"The wonderful devotion and charity" of American servicemen, and the fact that the Catholic Church "has proved it can produce — in terms of charity for the needy, relief supplies, social welfare, and, most important, the sincere faith of its adherents."

"You might say convert work in Korea boils down to a dollar-and-cents equation. The missionary priests can't do the job alone — they have to use catechists, native Koreans who know their Faith well enough to train others," Father McPart-

land said. "A good catechist can prepare about 100 persons for Baptism in a year's time. For this his yearly salary is \$360. But there aren't enough catechists to meet the demand.

"So, for all practical purposes, we could gain 100 more converts for every \$360 someone might care to invest."

Father McPartland stopped here on his annual inspection swing through Columban houses in San Francisco, Los Angeles, and San Diego. He's 44 and has been a member of the famed mission society for 26 of those years, and feels more Catholic youngsters should be testing possible priestly vocations as early as he did — 13.

KOREAN NOVELIST BECOMES CATHOLIC ON DEATHBED

SEOUL, (NC) — Korean novelist Nai Sung Kim, author of many popular books including "The Lover," a best seller in Korea, was baptized a Catholic on his deathbed. He was 48.

Bishop Paul M. Ro, Vicar Apostolic of Seoul, gave the final absolution after a Funeral Mass in Immaculate Conception Cathedral.

Many of the writer's non-Catholic literary friends who attended his wake and funeral were reported to be greatly impressed with the custom among Catholics in Korea of holding wakes for the dead with continuous prayers. Catholics from all over the city came to his bedside to recite prayers for the dead.

One of the novelist's stories. "The Star of Paradise Lost," is running serially in one of the Seoul dailies.

DISABLED KOREAN POW'S TAKE BRIDES TO HOMES MADE POSSIBLE THROUGH HELP OF CRS-NCWC

SEOUL, (NC) — Seventeen disabled North Korean POW'S, married here in a joint civil ceremony, escorted their brides to new homes made possible through the assistance of Catholic Relief Services—National Catholic Welfare Conference.

Eight of the men had been married in an earlier ceremony performed by Father Thomas Kim, who studied at the Catholic University of America in Washington, D.C., from 1949 to 1951.

The crippled ex-soldiers — many have only one leg and one is totally blind — figured prominently in President Syngman Rhee's dramatic release of 7,000 North Korean POW'S prior to the signing of the Korean Armistice Agreement in 1953. They have refused repatriation to the Red-dominated part of Korea and chose instead to rehabilitate themselves in and around Seoul.

The newly-weds are part of a group of 65 ex-soldiers who in the words of their spokesman "owe wives, homes, jobs and everything to the help and encouragement of CRS-NCWC." They boost the number of married couples in the group to 24.

The City of Seoul provided a hall for the wedding and shared the cost of it with CRS-NCWC.

Among the wedding guests were Health and Social Affairs Minister John Mo Chung and Frank Bruno and Jack Selby of the CRS-NCWC staff.

MALAYA

NEW CONVENT IN BANGKOK

SINGAPORE, Feb. 19. — Nuns from convents in Malaya will staff a Catholic convent to be established this month in Bangkok, the Free Press reported today.

The newspaper said a convent was established in Bangkok in the early part of the century, but it was closed down in 1907, and the Sisters transferred to Ipoh, North Malaya.

Heading the new convent will be the Mother Superior of the Ipoh convent, who has left for Bangkok. Five other nuns from Malaya, two of them Thais, will join the convent. — *Reuter*.

NEW MALAY CONSTITUTION GIVES VARIOUS RELIGIONS FREE RIGHT TO OPERATE, MAINTAIN SCHOOLS

SINGAPORE, (NC) — Freedom of

religion, and freedom to operate Catholic schools and to do missionary work will be guaranteed in the new Constitution of the Federation of Malaya.

These guarantees are included in the report of the Reid Commission, which was set up to investigate questions concerning the drafting of a new Malayan Constitution. The new Constitution will be based upon the findings of the commission.

All the rights connected with freedom of religion are already firmly established in Malaya but, because of some apprehensiveness in certain quarters, it was thought best to give them formal recognition by incorporating them into the Constitution.

The Reid report says that every person in the Malay Federation has the right to "profess, practice and propagate" his religion. Furthermore, the report continues, every religious group of the Federation has the right to establish and maintain educational institutions for its children.

Public authority is forbidden to "discriminate, on the ground of religion only, against any such institution in respect of recognition, taxation or financial aid."

The report stipulates that no person attending a school may be required to receive instruction in the religion of those operating the school. Nor may the school authorities in any way obligate him to join in services of any religion which is not his own.

One proposed feature of the new Constitution which surprised observers here is the omission of any clause stipulating Islam as the official or established religion of the Federation. About 98 percent of the Malaysians are Moslems. Malaysians, however, account for only half of the Federation's population. Close to 40 percent of the people are Chinese and there is also a large Hindu minority.

The rulers of the various Malay states decided, therefore, that it would not be desirable to make Islam the established religion of Federation.

It is expected that the new Constitution for the Federation, based on the Reid report, will go into effect at the end of August.

PAKISTAN

FIRST BISHOP OF NEW PAKISTAN SEE INSTALLED

KHULNA, (NC) — Italian-born Bishop Dante Battaglierin, S.X., has been installed here as first Bishop of Pakistan's newest see, the Diocese of Khulna established eight months ago.

The installation ceremony was presided over by Archbishop Lawrence L. Graner, C.S.C., of Dacca.

The new Bishop, a member of the Pious Society of St. Francis Xavier for the Foreign Missions, was nominated last August to the Khulna diocese and was consecrated bishop in September in Parma, Italy.

Before he was ordered to Pakistan, Bishop Battaglierin was doing mission work in China. He was expelled from that country by its Red rulers.

FARM EXPERT FOR DUTCH CATHOLIC AGENCY HELPS VILLAGE IN PAKISTAN

KARACHI, Feb. 22 (NC) — A Dutch Catholic agricultural expert who studied American farming techniques in the United States, is assisting farmers in Pakistan to produce more and better crops.

Martin Haffmans is in Pakistan on a three-year assignment under the auspices of the Center for International Social and Cultural Assistance (KAROSI), a Dutch Catholic non-profit agency.

This agency, with headquarters at The Hague, was started in 1951 with the object of fostering better relations among nations through voluntary cultural, social, and technical assistance.

The program is now operating in Germany, Switzerland, France and Africa.

Mr. Haffmans, who began working at Mariabad village last November, says that his work has been accorded enthusiastic response and appreciation.

He plans to tour both the eastern and western sections of the country to instruct villagers in civil affairs, cottage industry

arts and crafts, plus social and recreational activities aimed at bettering their living conditions.

The primary object of his work, says Mr. Haffmans, is to assist Pakistanis by increasing their crop output through a wider use of improved techniques with the help of agricultural implements.

Where practical, KAROSI will also supply farm machinery and other equipment, according to Mr. Haffmans. In Pakistan, however, labor is cheap and "mechanization is faced with great competition," he explained.

The population of Mariabad, totaling about 600, is Catholic. And their occupation without exception, is farming. "I am trying to introduce other skills and trades in an effort to make their village self-dependent," he added.

Mr. Haffmans is an agricultural expert with a degree from Limburg Agricultural College in Holland. He went to the U.S. in 1954 to study under an exchange program sponsored by the American Farm Bureau Federation. He studied for two years at the University of Wisconsin's College of Agriculture and Mininp, where he specialized in modern farming methods.

PAKISTAN HAS 270,000 CATHOLICS OF TOTAL OF 76,000,000 PEOPLE

KARACHI, (NC) — Catholics in Pakistan numbered 268,655 at the end of 1956, according to the nation's first Catholic directory.

Catholics thus form an infinitesimal part of the total Pakistan population of 76,000,000. According to the 1951 census, Moslems make up more than 85 percent of the population.

The directory figures indicate that the Church in Pakistan, despite a continuous history of at least 400 years, has touched only a fragment of the vast Moslem mass in this area.

Compiled by the Apostolic Internunciature here, the publication listed the Catholic population as being divided into eight Sees under two ecclesiastical provinces, the Arch-

diocese of Karachi for West Pakistan and the Archdiocese of Dacca for the country's distant eastern area.

The Karachi See is headed by a Dutch Franciscan prelate, Archbishop James Van Miltenberg, O.F.M., 48. He also serves as *chavre d'affaires* of the Papal Internunciature here.

Diplomatic relations between Pakistan and the Holy See were established in 1951 when the former Apostolic Delegation here was given the rank of internunciature. Pakistan is represented at the Vatican by a Minister, Shahid Suhrawardy, who has the rank of Envoy Extraordinary.

PHILIPPINES

CATHOLIC RADIO STATION INAUGURATED BY OBLATE FATHERS IN THE PHILIPPINES

COTABATO, (NC) — Mindanao Island, center of a vast new development in the Philippine economy, has in recent weeks seen the opening of a new radio station under the auspices of the Oblate Fathers.

Call letters of the new station are DXMS, at 800 kilocycles on the long wave band, and the short wave call letters are DXB 3 at 3945 kilocycles on the short wave band.

This new Station is patterned on a similar experiment in South America which proved a great success. The Oblate missionaries hope to put pre-tuned, battery-transistor receivers in every village and town in their district of Cotabato, and in that way they will reach over a million people, instructing them in the Faith, and giving them entertainment of a truly wholesome nature.

Much of Mindanao Island is not only primitive, but some of it is still unexplored. The new Station is the first radio station in that part of the Philippines, and is a milestone in local missionary history.

Father George Dion, O.M.I., spent six months of study and investigation in the U.S. before he undertook setting up the stations.

FIRST PRIEST FROM PARISH IN 100 YEARS

SAN NARCISO, (NC) — Dominican Father Antonio Posadas is the first priest from this little Philippine town to be ordained since a parish church was founded here more than 100 years ago.

After World War II, he joined the Dominican Fathers and was ordained in Hongkong. During the war he was captured by the Japanese and was one of the prisoners who had to make the infamous Bataan "Death March."

San Narciso parish, which is now staffed by Columban Fathers, is a point of patriotic interest to Filipinos since it was here that Philippine President Ramon Magsaysay received his high school education.

BLESSES NEW CHAPEL IN PHILIPPINE PRISON

MANILA, (NC) — Archbishop Rufino J. Santos of Manila officiated at the blessing of a new chapel at Bilibid Prison just outside Manila.

The chapel is dedicated to Our Lady of Mercy. The first Mass in it was offered by Archbishop Egidio Vagnozzi, Apostolic Nuncio to the Philippines.

Construction of the chapel, done by prison inmates in about a year and a half, was supported by contributions of church and civic leaders of the Philippines.

NURSES OF PHILIPPINES FORM CATHOLIC NURSES' GUILD

MANILA, (NC) — The newly organized Catholic Nurses' Guild of the Philippines will meet soon in its first national convention to elect officers and to centralize its activities.

Prior to the organization of the guild nurses on the islands were joined in small local groups. The new Catholic Nurses' Guild is an attempt to organize the nurses to make their efforts at Catholic Action more effective and far-reaching.

The guild is a Catholic Action group which has as its objective the spiritual,

professional and social welfare of the members.

DIRECTORY SHOWS PHILIPPINES CATHOLICS 82% OF POPULATION

MANILA, (NC) — The Catholic population of the Philippines has grown to 17,387,441 or 81.9 percent of the total, the new 1957 Catholic Directory of the Philippines reveals.

The Church shows a gain of 1,058,585 members in the past two years. The current total population of the Philippines is given as 21,203,787, and statistics show that the proportion of Catholics has grown by more than two percent in a two-year period.

The new 564-page directory, printed at the Catholic Trade School here, shows a total of 2,938 priests — 1,430 members of the diocesan clergy and 1,503 members of religious orders. Two years ago the total stood at 2,677. In the same period, the number of seminarians has grown from 1,897 to 2,186.

There are now 303,970 students in Catholic schools, as against 258,596 for 1952-53 and 266,326 for the 1954-55 year.

The directory lists 36 religious congregations of women having 2,509 Filipina Sisters and 984 Sisters from abroad.

TAIWAN

CHINESE GENERAL, WIFE BAPTIZED ON TAIWAN

TAIPEI, (NC) — General Sun Lien-chung, former Governor of Hopei Province, and Commander-in-chief of the 5th and 11th war areas during World War II, and his wife, Sun Lo Yi-feng, were baptized at Mu Sha, near Taipei, January 28, by Archbishop Joseph Kuo of Taipei.

The couple had been instructed in the Catholic faith by Father Mark Tsai, Ph. D., formerly Regent of Seton Hall Institute

of Far Eastern Studies, and now pastor of Mu Sha parish.

General Sun's baptism marks the conversion of one of the highest ranking and most respected officials in the history of the Catholic Church in China in modern times. His wife's conversion is also significant as she is the great granddaughter of Chinese Emperor Tao-kwang, and the granddaughter of Prince Tuan who was the supreme commander of the Imperial Armies and led the Boxers during the 1900 incident, in which Christians were gravely persecuted.

Governor of Hopei province from 1945 to 1947, General Sun has since been Pacification Commissioner for Paoting, Commander-in-chief of the Nanking Defense Area, personal Chief of Staff to the President, and is at present presidential advisor to the War Strategy Commission.

General and Mrs. Sun, who took the baptismal names of Peter and Elizabeth, are residents of Mu Sha, a suburb of Taipei.

Also baptized at the same time by Archbishop Kuo were Mr. Lin Tien-yu, head of the criminal division of the High Court of China, Mr. Yang Tin-fang, secretary of the High Court, and a son and niece of General Sun.

OPEN TWELFTH CHURCH IN FORMOSA COUNTY THAT HAD NO CATHOLICS 3 YEARS AGO

MIAOLI, Formosa, (NC) — The twelfth church to be built in Miaoli county, which only three years ago had neither a priest nor a Catholic, has been opened here.

Father Francis J. Daubert, Maryknoll missionary from Philadelphia, Pa., who was a missionary in South China until his expulsion by the communists, is the pastor of the new Church of Our Lady of Fatima in Tunghsiao. This coastal town is in Miaoli county, one of the five counties comprising the Archdiocese of Taipei.

LETTRE DE FAMILLE

TEMOINS de l'INTERIEUR.

UN jeune père de famille racontait tout récemment ses durs contacts avec le gouvernement populaire après la "libération" de Canton : conversations avec les "cadres", interrogatoires, récits écrits de sa vie, énervante attente jour et nuit des visites policières. Finalement, les nerfs brisés, il s'était enfui à Hongkong où six mois lui avaient été nécessaires pour retrouver son équilibre et son sommeil. "Ceux qui n'ont pas fait cette expérience, disait-il, ne peuvent s'en faire aucune idée. Leur raconter ne sert de rien. Il faut l'avoir vécue soi-même pour y croire. Les familles chinoises de Hongkong, même les réfugiés qui ont quitté le pays avant l'avènement du gouvernement populaire ne se rendent pas compte de la situation intérieure réelle du continent chinois." On peut rencontrer mille occasions à Hongkong de répéter une conversation de ce genre avec les innombrables malheureux dont la fuite a sauvé la vie, qui ont perdu tous leurs biens, dont le foyer s'est trouvé anéanti, la famille dispersée aux quatre coins de la Chine ou du monde, dont les plus proches parents parfois ont été massacrés ou se sont, de désespoir, supprimés eux-mêmes.

La psychologique réflexion de ce père de famille rejoint l'observation de milliers de missionnaires. "Il faut l'avoir vécu pour y croire." On écoute avec attention, avec respect même, ces échappés d'un monde étrange. Mais voilà que des gens se lèvent qui, tout récemment, reviennent eux aussi d'un voyage de deux ou trois semaines là-bas où tout ne leur a pas semblé si terrible ; des articles, des livres paraissent, qui s'expriment dans le même sens. Finalement, on pense que ces apôtres malheureux et, peut-être, sans doute,

maïadroits ont souffert, perdu leurs églises et leurs oeuvres et que le choc psychologique leur a quelque peu faussé les idées, a troublé leur vue objective de la réalité.

Et quand tout un peuple, comme la Hongrie, se soulève contre l'impérialisme soviétique et l'oppression marxiste, l'Occident est frappé de stupéfaction, comme d'impuissance d'ailleurs, et assiste avec horreur à l'écrasement de ce peuple par les tanks et les canons d'abord, et ensuite, ce qui est bien pire, au cours des longs mois qui suivent et qui ne font que commencer, par les arrestations, les procès, les condamnations, les exécutions, les camps de travaux forcés, les chambres de torture secrètes et les oubliettes. Mais, de tout cela aussi, la presse mondiale préfère parler le moins possible.

Si les victimes qui reviennent de ces enfers n'ont pas été crues ou l'ont été avec nuances et réticences, eux qui pourtant présentent toutes les garanties morales de véracité et appuient leurs récits vécus de mille preuves et de mille faits convergents, les *témoins de l'intérieur* seront-ils davantage écoutés : ceux qui, pendant de longues années, les meilleures de leur existence, ont milité dans les rangs marxistes, se sont donnés corps et âme à cette foi nouvelle avec cette fougue et ce zèle messianiques qui, faut-il l'avouer, peuvent servir et, de vrai, servent d'idéal et de modèle à bien des ouvriers de l'Evangile, comme le racontait récemment un missionnaire de l'ormose.

Ils ne sont plus rares en effet en Amérique et en Angleterre, comme en France, en Espagne et en Italie, ceux qui, venus de l'intérieur du marxisme et quelques-uns

des profondeurs mêmes de sa hiérarchie, ont fait l'aveu de leurs erreurs, le récit de leur chemin de Damas. Aujourd'hui retenons ici deux noms seulement. La conversion, du communisme intégral et militant au catholicisme également intégral et militant, de deux Anglais, Douglas Hyde et Hamish Fraser. Leurs récits, dans les pays de langue anglaise, ont provoqué une émotion considérable il est vrai ; mais pourquoi faut-il que, dans les pays de culture française, faute de traduction peut-être, leurs expériences et leurs avertissements soient, semble-t-il, passés presque inaperçus et n'aient pas reçu l'accueil que méritait leur importance ? Et, dans un Extrême-Orient menacé par le communisme et le poids de l'énorme masse chinoise tombée sous son esclavage, il serait également à souhaiter que leur voix fût plus connue et mieux écoutée.

* * *

Le livre de Douglas Hyde, "I believed", n'est plus tout récent (1) ; il vient d'avoir six ans en janvier dernier. Mais son témoignage reste d'une tragique actualité.

Pendant 20 ans, de 1928 à 1948, au milieu de tous les dangers de la guerre et de la paix, brûlant d'un zèle inouï, ne reculant devant aucune fatigue, aucune peine, se ruinant la santé par le manque de sommeil, une activité forcenée, Douglas Hyde se dévoue à la "cause", se dépense sans compter. Inlassable conférencier, instructeur des militants du parti, chef de l'information au "Daily Worker", il est l'une des personnalités les plus influentes et les plus en vue du parti communiste anglais.

Cependant, il reçoit mission de lire, pour le réfuter, un hebdomadaire catholique, le "Weekly Review", et peu à peu il se laisse influencer par ces deux géants du catholicisme anglais : G.K. Chesterton et Hilaire Belloc. Fait digne de remarque et que nous allons de nouveau signaler dans la conversion de Fraser, il est très impressionné par la doctrine sociale de l'Eglise qu'il découvre à la lecture des ouvrages de Chesterton et qu'il se met à étudier avec

avidité. D'autre part, l'obéissance aveugle qu'exige le parti, les constantes volte-face imposées par les changements de "lignes" et les directives qui viennent de Moscou, la politique étrangère soviétique commencent par l'inquiéter, le troubler et finissent par le révolter. Il en vient à croire que seule "l'Eglise fournit la solution aux aspirations sociales, politiques et spirituelles de l'humanité" et, le 19 mars 1948, après cinq longues années de tortures morales, par une note de presse, il annonce qu'il prépare son entrée dans l'Eglise.

L'itinéraire spirituel d'une âme, aboutissant de l'extrême pointe de l'athéisme militant à la Foi catholique la plus étudiée et la plus active, constitue une tragédie morale toujours bouleversante. Retenons seulement ici quelques aspects de ce témoignage de l'intérieur que Douglas Hyde porte sur le communisme.

Il note fortement *l'incompatibilité* du christianisme et du marxisme ; ils ne peuvent coexister dans la même conscience et un chrétien qui se donne au second perd sa foi religieuse : c'est sa propre histoire. Absurde est la tentative du "progressiste" qui veut "christianiser" le communisme ou "flirter" avec lui ; dangereuses, les illusions des intellectuels, qui forment pourtant la grosse proportion des membres du parti en Angleterre.

Il explique aussi, avec mille faits et mille détails, la *methodologie communiste* : ses procédés d'infiltration et de noyautage, ses méthodes de conversion, ses plans réfléchis de conquête, la travail acharné imposé aux militants. Et le résumé des conférences qu'il donnait lui-même, au cours de la deuxième guerre mondiale, aux meilleurs militants du parti éclaire d'une lueur terriblement actuelle les événements les plus récents de Hongrie, d'Afrique du Nord et du Moyen Orient.

Et surtout, il montre avec clarté que le communisme est *l'enfant de l'incroyance* et qu'il tire sa véritable origine de ce vide spirituel qui existe partout où jadis existait la chrétienté : il est capable de prendre à

son service, chez les meilleurs de nos millions de païens modernes, ce qui est essentiellement un instinct religieux et de l'utiliser pour sa foi athée et ses fins perverses. Connaître la cause du mal, c'est connaître le remède : seul le retour aux valeurs spirituelles et morales, à la dignité de la personne humaine, aux notions vraies de bien et de mal peut mettre le marxisme en danger sur la scène internationale comme dans les consciences individuelles. Ceci encore est la propre histoire intime de Douglas Hyde. Grande est la responsabilité de l'Eglise, grande celle de chaque chrétien qui possède ces valeurs absolues et se doit de les faire fructifier.

Et certes il n'y a peut-être en tout cela rien de bien nouveau. Mais alors pourquoi faut-il qu'en pratique, dans la réalité concrète et quotidienne de leurs jugements, de leurs attitudes, de leurs actions, tant d'esprits, même religieux, même catholiques, se conduisent comme si *ces faits* n'existaient pas, comme s'il n'était pas de toute urgence d'y réfléchir et de s'organiser pour lutter contre le plus mortel ennemi de l'homme et de Dieu que l'histoire ait jamais engendré, comme si en définitive nous mentaient ces témoins qui certes savent pourtant ce dont ils nous parlent.

* * *

Le témoignage qu'en septembre 1954 le livre d'Hamish Fraser, "Fatal Star" (2), est venu nous apporter confirme absolument toutes ces vues. Militant des brigades internationales en Espagne, organisateur et propagandiste acharné du communisme dans toute l'Ecosse, il sait lui aussi ce qu'il dit. Membre de la jeunesse communiste dès 1930, il brise avec le parti le 26 septembre 1945 pour être finalement reçu dans l'Eglise le 4 juin 1948.

Lui aussi souligne fortement que ce qui paraît inéluctable dans l'avènement du communisme n'est en fait que le désespoir d'un Ouest paganisé et spirituellement décadent et qu'en même temps la leçon paradoxale qui nous vient du matérialisme

le plus brutal, c'est précisément la primauté du spirituel. C'est parce qu'il est une foi messianique qui, de manière absolue, a déterminé la nature de la société humaine à réaliser contre toute opposition et quel qu'en soit le prix en vies humaines que le marxisme est capable de développer une force spirituelle explosive et de partir à la conquête du monde. La force à lui opposer doit donc être aussi spirituelle avant tout : si l'Eglise est capable de lancer dans le monde une offensive spirituelle aussi dynamique, les autres problèmes seront vite résolus. La seule réponse valable au marxisme, le seul obstacle véritable à dresser sur sa route est la résurrection dans les âmes d'une foi chrétienne authentique, d'une foi pour laquelle on vit et pour laquelle on meurt. Il s'agit d'une bataille pour les âmes. Il s'agit de les gagner à Jésus-Christ en vérité. Comment ne pas reconnaître dans ces réflexions d'un ex-militant marxiste exactement celles que fit, pendant trois années de prison à Shanghai, précisément le fondateur du "China Missionary Bulletin" (ancêtre du "Mission Bulletin"), le Révérend Père Legrand, et qui l'ont conduit à fonder à Rome, centre de la chrétienté, sa nouvelle revue d'expériences apostoliques, "Le Christ au Monde" (3).

Affreusement désillusionné lui aussi par les changeantes et incohérentes directives de Moscou, révolté par les brutalités inhumaines, conséquence d'une foi aveugle et d'une vue complètement fausse de la nature humaine, Fraser éprouve ce cruel conflit d'âme du communiste qui veut rester fidèle à la fois à ses convictions marxistes et aux valeurs humaines : il se trouve cramponné encore aux théories de Marx et d'Engels, mais rejette leurs conclusions pratiques, croyant encore de foi absolue à leur messianisme athée, mais horrifié par la stupide barbarie qui en découle. Attaqué brutalement par ses propres camarades, Fraser est ainsi poussé par leur violence à quitter le parti. Il envoie sa lettre de démission le 26 septembre 1945. Sa

situation morale ne s'en trouve pas améliorée. Loin de là. Il éprouve une indescriptible crise de désolation spirituelle. Deux points remarquables ici sont à noter.

D'abord, c'est par l'aspect social de l'enseignement de l'Eglise qu'il s'approche d'elle. Cela veut dire qu'il suit l'itinéraire exactement inverse du catholique "progressiste" qui, infidèle aux avertissements de l'Eglise, se sent invinciblement attiré par le programme de libération sociale qu'il croit trouver dans les promesses et la propagande communistes. Hamish Fraser se rend compte au contraire — il en a l'expérience militante — de l'absurdité de base du marxisme : alors que le juste désir de l'ouvrier est de participer à la gestion des entreprises et d'accéder lui aussi à la propriété privée, l'idéal marxiste pervertit cette aspiration légitime en une simple demande inhumaine de concentration des moyens de production entre les mains de l'état avec les hideuses conséquences politiques, économiques et policières que 40 ans d'histoire maintenant ont manifestées. Et le marxisme réalisé par Moscou aboutit ainsi à un super-capitalisme d'état où tous, les ouvriers comme les autres citoyens, sont réduits, sans recours possible à quiconque, au pire esclavage. Fraser cherche alors quelle est la réponse de l'Eglise à la question sociale. Il dévore non seulement les encycliques pontificales, mais tout ce que les catholiques ont pu écrire pour la résoudre. Et finalement ce militant marxiste de 15 années se persuade que l'enseignement social du Saint-Siège pose, pour la classe ouvrière, le seul fondement valable de l'émancipation.

Brûlons les étapes qui le séparent encore de la foi intégrale à Jésus-Christ et à l'Eglise et notons seulement ce deuxième point. De même que, sur le plan de l'efficacité naturelle et politique, un pays tombé sous le joug marxiste semble incapable de le secouer par ses propres forces et doit attendre d'un secours venu de l'extérieur sa propre libération — après l'Allemagne de l'Est, après la Pologne, le douloureux exemple de la Hongrie ne vient-il pas une fois de plus de le montrer ? —, ainsi, sur le plan proprement spirituel et surnaturel, l'âme marxiste désillusionnée se trouve

frappée d'impuissance, incapable de chercher par elle-même le remède spirituel à ses maux intérieurs. Pour elle, prier est un absurde non-sens. Il est impossible, affirme Fraser, pour celui qui a été une fois communiste, de se résoudre à essayer de trouver Dieu par l'usage de la raison : cette seule pensée le révolte et lui paraît la trahison même du sens de l'homme, de la signification de l'existence. Dépouillé de sa foi athée, incapable d'en trouver une autre, il éprouve l'impression du vide absolu. C'est certainement le cas, pense-t-il, de milliers et de milliers d'âmes désillusionnées en Russie et dans les pays satellites. Victime de sa propre incroyance, l'ex-communiste est absolument incapable de chercher le remède spirituel à ses maux. C'est un malade qui ne porte en lui aucun espoir, aucune possibilité de guérison. C'est l'histoire même d'Hamish Fraser. Il a fallu que des âmes extrêmement patientes et bienveillantes se mettent pendant des heures à sa disposition. Il a fallu surtout que ses proches et des âmes cloîtrées se mettent en prières — sans qu'il le sût — pour obtenir du ciel ce miracle moral qui est l'agenouillement d'un athée militant devant le tabernacle des églises catholiques.

Faisant écho aux demandes de Notre-Dame à Fatima, Hamish Fraser souligne avec force pour les catholiques ce devoir de la prière en faveur de milliers, de millions peut-être de marxistes désillusionnés en Russie et dans les démocraties populaires, comme dans les pays capitalistes. "Je ne crois pas, dit-il, que la prière puisse convertir les communistes : je *sais* qu'elle le peut."

* * *

Croyons ces témoins qui, de Chine, d'Angleterre ou d'ailleurs, nous viennent de l'intérieur même et des cénacles les plus intimes du royaume communiste. Ils savent ce qu'ils disent.

- (1) Douglas Hyde. — *I believed*. — 1951, William Heinemann Ltd. — London.
- (2) Hamish Fraser. — *Fatal Star*. — 1954, John S. Burns & Sons. — Glasgow.
- (3) "Le Christ au Monde", Lungotevere dei Vallati, 1, Roma.

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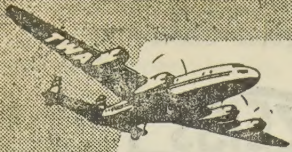
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